

DOCUMENT RESUME

ED 199 346

UD 021 288

AUTHOR Teran, Miguel A., Ed.: And Others
TITLE The Hispanics: A Missing Link in Public Policy. The Official Report of an Hispanic Conference (Des Moines, Iowa, October 12-13, 1979).
INSTITUTION Spanish Speaking Peoples Commission, Des Moines, Iowa.
SPONS AGENCY Iowa Arts Council/National Endowment for the Arts, Des Moines.; Iowa Board for Public Programs in the Humanities.
PUB DATE Oct 79
NOTE 118p.
AVAILABLE FROM Spanish Speaking Peoples Commission, State Capitol, Des Moines, IA 50319 (\$6.00).
EDRS PRICE MF01/PC05 Plus Postage.
DESCRIPTORS *Bilingual Education; Educational Opportunities; Elementary Secondary Education; Employment Opportunities; Health Services; Higher Education; *Hispanic Americans; *Interpreters; Justice; Mass Media; Police Community Relationship; *Public Policy
IDENTIFIERS *Iowa

ABSTRACT

This report presents the proceedings of a conference on Hispanics and public policy. The report begins with five keynote addresses which, respectively, present an historical sociological overview of Hispanics in the U.S., analyze the effects on public policy of Hispanic population growth, assess the impact of Hispanic presence in the media, and review the representation of Hispanics in American literature. The second part of the report is composed of four papers that outline strategies for influencing policy in the area of justice, with specific attention given to the subjects of police-community relations, minority education, and the provision of interpreter service in the courts. Part three summarizes the Hispanic employment situation, while the fourth part of the report contains papers that concern educational issues such as bilingual education, educational attainment, and methods for changing educational policy. Covered in the fifth part of the report are the issues of health care among Mexican Americans and the use of interpreters in hospitals. Appended to the proceedings is a lengthy report on Chicanos and other Hispanics in Iowa, including recommendations for public policy. Also provided is a list of conference participants. (APM)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

ED199346

FEB 8 4 1981

THE HISPANICS: A MISSING LINK IN PUBLIC POLICY



U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Miguel A. Terán

SPANISH SPEAKING
PEOPLES COMMISSION

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

**The Official Report
of
An Hispanic Conference
in
Des Moines, Iowa
October 12-13, 1979**

EDITORS:

**Virginia Correa-Jones
Alfredo Benavides
Miguel A. Terán**



1/DO 21288

THE HISPANICS: A MISSING LINK IN PUBLIC POLICY

EDITORS

**Virginia Correa-Jones
Iowa State University**

**Alfredo Benavides
University of Iowa**

**Miguel A. Terán
Spanish Speaking Peoples Commission**

**The Official Conference Report of the
Spanish Speaking Peoples Commission of Iowa
State Capitol
Des Moines, Iowa 50319**

Conference and Conference Report Printing was in part funded by:

- The Iowa Board for Public Programs in the Humanities, a state based program of the National Endowment for the Humanities.
- The Iowa Arts Council/National Endowment for the Arts
- The Spanish Speaking Peoples Commission of Iowa

CONTRIBUTING AUTHORS

Nancy Barceló, Educational Administrator, Program Associate for the Office of Academic Affairs, University of Iowa, Iowa City, Iowa.

Alfredo H. Benavides, Assistant Professor and Coordinator of Multicultural and Bilingual Teacher Training, University of Iowa, Iowa City, Iowa.

Samuel Betances, Professor, Department of Sociology, Northeastern Illinois University, Chicago, Illinois.

Virginia Correa-Jones, Assistant Professor, Department of Secondary Education, Multicultural Nonsexist Education, Iowa State University, Ames, Iowa.

Carlos Cortés, Professor of History and Chair of Mexican-American Studies Program, University of California, Riverside, California.

Roman De La Campa, Attorney and Professor of Spanish and Law, Briar Cliff College, Sioux City, Iowa.

Leobardo F. Estrada, Social Demographer and Associate Professor, School of Architecture and Urban Planning, University of California at Los Angeles.

George F. García, Principal, Westport High School, Kansas City, Mo., formerly, Chief, Educational Equity Section, Iowa Department of Public Instruction, Des Moines, Ia.

Al I. Pérez, Attorney and Director-Associate Council, Mexican-American Legal Defense and Educational Fund (Maldef).

Pascual G. Márquez, Regional Conciliator, Community Relations Service, U.S. Department of Justice.

María Martínez, Spanish Language Interpreter, University of Iowa Hospitals and Clinics, Iowa City, Iowa.

Felipe D. Ortego y Gasca, Director of the Institute for Intercultural Studies and Research, Our Lady of the Lake University, San Antonio, Texas.

Joseph Spielberg Benítez, Professor, Department of Anthropology, Michigan State University, East Lansing, Michigan.

Miguel A. Terán, Executive Director, Iowa Spanish Speaking Peoples Commission, Des Moines, Iowa.

Raúl Yzaguirre, National Director, National Council of La Raza, Washington, D.C.

INTRODUCTION

Part One of this report contains the *Keynote Addresses* by the Humanists. **Parts Two - Five** present *Justice, Employment, Education, and Health* public policy positions. *Workshop Summaries and Resolutions* are presented in **Part Six**, and **Part Seven** contains *Evaluation of the Conference*, followed by the *Appendixes*.

The First Appendix is a complete conference program and includes bibliographic references of all participants and contributors.

The Second Appendix is a portion of statistical data and recommendations from *Conóceme en Iowa 1975*. While the actual numbers presented have changed, the proportional representation remains valid. The findings and recommendations are still applicable with no significant improvement recorded.

DEDICATION

This Conference Report on "The Hispanics: A Missing Link in Public Policy" is dedicated to Hispanics and non-Hispanics in the interest of further education about Hispanics and to increase public policy awareness and equity for Hispanics.

This Conference Report is intended to provide a permanent record for further study by educators, students, government officials, and other interested parties in the hope that public policy of the future will be reflective of Hispanic input, needs, and commitment in our joint multicultural society.

The Editors

TABLE OF CONTENTS

	Page
Contributing Authors	4
Introduction	5
Dedication	6
Foreword	9
History and Report of the Spanish Speaking Peoples Commission of Iowa	11
Part One. Keynote Addresses	
1. The Hispanics: A Historical Sociological Perspective. <i>Samuel Betances</i>	19
2. The Growth of Hispanics and Its Effects on Public Policy. <i>Leobardo Estrada</i>	25
3. Hispanics in the Media and the Impact on Public Policy: A Humanistic Assessment. <i>Carlos E. Cortés</i>	29
4. The Hispanic in American Literature and Its Effect on Public Policy: A Humanist Assessment. <i>Felipe D. Ortego y Gasca</i>	37
5. Hispanic Public Policy Issues and Strategies: Projections for the 80's <i>Raúl Yzaquirre</i>	41
Part Two. Justice	
6. Justice: Public Policy Issues and Strategies for Systemic Change. <i>Al I. Pérez</i>	47
7. The Police Use of Excessive Force: A Community Relations Assessment. <i>Pascual G. Márquez</i>	51
8. Selected Cases and Implications of Minority Education. <i>Roman De La Campa</i>	57
9. Interpreter Service: A Right or a Privilege? <i>Miguel A. Terán</i>	63
Part Three. Employment	
10. Public Policy: Hispanic Employment. <i>Nancy Barceló</i>	69
Part Four. Education	
11. Bilingual Education In Iowa: At the Crossroads. <i>Alfredo H. Benavides</i>	73
12. Public Policy: Hispanics and Education. <i>Virginia Correa-Jones</i>	75
13. Public Policy Issues for Systematic Change. <i>George F. Garcia</i>	79
Part Five. Health	
14. Systemic Changes in Health Policy and Health Service Delivery: The Case of Chicanos <i>Joseph Spielberg Benitez</i>	83
15. An Interpreter Program at the University of Iowa Hospitals and Clinics. <i>María Martinez</i>	91
Part Six. Summaries and Resolutions	
16. Justice	97
17. Employment	98
18. Education	99
19. Health	100
Part Seven. Evaluation	
20. The Hispanics: A Missing Link in Public Policy--The Director's Assessment. <i>Miguel A. Terán</i> ..	103
21. The Hispanics: A Missing Link in Public Policy--An Outside Evaluator's Assessment. <i>Hilda Prieto</i>	107
Appendixes	
22. Conference Program	109
23. Statistical Data and Recommendations from <i>Conóceme En Iowa 1975</i>	

FOREWORD

The Hispanic Conference in Des Moines, Iowa, "The Hispanics: A Missing Link in Public Policy," on October 12-13, 1979, was the first of its kind and a milestone for Iowa Hispanics. Encompassing "El Dia de La Raza", it was one of the State's largest conference endeavors by Hispanics about Hispanics.

Focus of the Conference was Hispanic equity in existing public policy and in future formulation, as expressed from the humanistic point of view. Since humanists deal precisely with the study and welfare of human beings, both the process and the program were executed within this framework. Specifically, content and presentors intended to reflect the knowledges, skills, attitudes, and commitments of Hispanic humanists. The major keynote addresses by leading humanists, then, were followed by four simultaneous workshops (1) Justice, (2) Employment, (3) Education, and (4) Health. Each workshop generated a set of Resolutions to present to the reconvened conference participants at the General Assembly.

Impetus for the Conference was rooted in the fact that public policy at all levels and in all areas is formulated regardless of Hispanic participation, and which, invariably, affects Hispanics.

Assessment of this same public policy, however, cannot continue to be made by those who fail to recognize or acknowledge the very existence of Hispanics. Only those directly affected and/or informed, working together, can logically do so.

Through determined, systematic interaction of Hispanics with government officials, educators, legal and health professionals, business leaders, community persons, and organizations, etc., can such an assessment be attempted and changes be implemented.

Basically, the conference action plan was designed to accomplish the following:

1. present a public policy assessment by Hispanic humanists
2. provide a basis for insuring equitable Hispanic participation in future public policy formulation
3. inform and educate Hispanics and non-Hispanics concerning the above items
4. provide interaction experiences between Hispanics and non-Hispanics

Finally, the Conference Planning Committee gratefully acknowledges the Iowa Board for Public Programs in the Humanities for its support, the Iowa Arts Council/National Endowment for the Arts, the untiring efforts of Executive Director Miguel Terán of the Spanish Speaking Peoples Commission, the Commission Staff, Contributors, participants, and interested parties.

Virginia Correa-Jones, Ph.D.
Iowa State University
Ames, Iowa

HISTORY AND REPORT of THE SPANISH SPEAKING PEOPLES COMMISSION OF IOWA

Prior to 1973 there was a growing concern among Hispanics of Iowa that their needs were not being met, and that the Hispanic input into legislation or administration of government did not occur for various reasons. Reasons cited included:

1. Hispanics were dispersed throughout the state and as a result, their influence on the political arena was seen as insignificant.
2. Hispanics were not equitably employed in administrative positions and were very under represented at every level in government, state, local, and federal.
3. Hispanics were not represented at policy making boards at any level in the state, local, or federal government.
4. Few, if any Hispanics, had sufficient knowledge of government to effectively present or prepare grievances.
5. Overall there was a general feeling among Hispanics that somehow Spanish speaking people in the State were not enjoying the same opportunities that Anglo Iowans enjoyed.

As a result of this general feeling, the 1973 State Annual Convention of the League of United Latin American Citizens (LULAC) adopted a resolution calling on State government to rectify this perceived problem. The League called upon the State Legislature and upon Governor Robert D. Ray, to adopt a Bill creating a Commission for Spanish Speaking Iowans.

That year numerous meetings of Hispanic organizations and interested citizens were held in different parts of the State. As a result, a Bill was introduced; however, it did not pass committee. The following year, through intensive lobbying efforts by Hispanic organizations, an appropriation of \$39,000 was provided by the Governor's Office. It called for a Task Force to conduct a study of the Spanish Speaking People of Iowa and their problems. These problems fell into six areas; (1) education, (2) employment, (3) health, (4) housing, (5) social services, and (6) recreation. An excerpt of the bill follows:

CHAPTER 1077 SPANISH-SPEAKING PEOPLES S.F. 424

AN ACT making an appropriation to the office of the governor for a study of the problems of Spanish-speaking peoples.

Be It Enacted by the General Assembly of the State of Iowa:

- 1 SECTION 1. There is appropriated from the general fund of the state for the fiscal year beginning July 1, 1974 and ending June 30, 1975 to the office of the governor the sum of thirty-nine thousand (39,000) dollars, or so much thereof as may be necessary, to conduct a study of the problems of Spanish-speaking persons in the areas of education, employment, health, housing, welfare, and recreation and to coordinate and establish services to Spanish-speaking persons.
- 1 SEC. 2. Unencumbered funds as of June 30, 1975 shall revert to the general fund of the state of August 31, 1975.

Approved April 23, 1974

The Governor's Spanish Speaking Task Force was appointed in August, 1974, and Miguel A. Terán was appointed to direct the study.

The Governor's Task Force and its staff (the Director and a secretary) set out to fulfill the extent of the Bill. The all-inclusive legislative mandate was the following:

1. to study the needs of the Spanish Speaking People of Iowa,
2. to coordinate programs for the Spanish Speaking People of Iowa, and
3. to establish services for the Spanish Speaking People of Iowa.

All of this was to be concluded in the nine remaining months of the fiscal year, September-June, 1974.

Item one above was the most important aspect of the Bill as perceived by Legislators and the Governor's staff. Item two led many departments and agencies to expect coordinating assistance from the Task Force and its limited staff. Item three included the magic words "to establish services" therefore it raised the expectation of Hispanic groups and persons throughout the state. Somehow the Commission was expected to create programs, but few people recognized or acknowledged the limitations imposed on the Commission.

In spite of the optimistic expectations of what \$39,000 could provide, the Task Force members and staff conducted a state-wide study focusing on ten

counties where large concentrations of Hispanics resided. The report entitled *Conóceme En Iowa* had far-reaching legislative and administrative recommendations for the six assigned areas.

One of the recommendations given by *Conóceme En Iowa* was that a permanent statutory commission be created to advocate for the Hispanic population of Iowa. That recommendation was finally adopted by the state legislature. In 1976, the Spanish Speaking Peoples Commission was created and was appropriated enough money for the salary of a Director and one secretary. The statute spelled out seven main duties for the Commission, called for a program report by February 15 of each odd-numbered year, and also called for its termination by June 30, 1979, unless reaffirmed by the General Assembly in 1979. An excerpt of the creation document follows:

CHAPTER 16
SPANISH-SPEAKING PEOPLES COMMISSION
GOVERNOR'S AD HOC COMMITTEES

- 16.1** Notice to general assembly.
- 16.2** Commission created—terms—compensation.
- 16.3** Organization.
- 16.4** Commission employees.
- 16.5** Duties.
- 16.6** Powers.
- 16.7** Report.
- 16.8** Commission termination.

16.1 Notice to general assembly. The governor shall within ten days following the establishment of any ad hoc committee, council or task force give written notice of such action to the general assembly. The written notice shall describe the objectives and the scope of proposed activities of the ad hoc committee, council or task force. If the ad hoc committee, council or task force is established while the general assembly is in session, the written notice shall be transmitted to the lieutenant governor and the speaker of the house and shall be printed in the journals of the senate and the house of representatives. If the ad hoc committee, council or task force is established when the general assembly is not in session the written notice shall be transmitted to the legislative council. [66 GA, ch 1061,§2]

16.2 Commission created—terms—compensation. There is created a Spanish-speaking peoples commission which shall consist of nine

members, appointed by the governor from a list of nominees submitted by the governor's Spanish-speaking peoples task force. The members of the commission shall be appointed during the month of June and shall serve for terms of two years commencing July 1 of each odd-numbered year. However members of the initial commission shall be appointed not later than July 31, 1976 and shall serve until July 1, 1979. Members appointed in 1976 or in an odd-numbered year shall continue to serve until their respective successors are appointed. Vacancies in the membership of the commission shall be filled by the original appointing authority and in the manner of the original appointments. Members shall receive forty dollars per diem and actual and necessary expenses incurred while serving in their official capacity. [66GA, ch 1061,§2]

16.3 Organization. The commission shall select from its membership a chairperson and other officers as it deems necessary and shall meet not less than six times a year. A majority of the members of the commission shall constitute a quorum. [66GA, ch 1061,§4]

16.4 Commission employees. The commission may employ a director and clerical staff who shall be qualified by experience to assume the responsibilities of their several offices. The director shall be the administrative officer of the commission and shall serve the commission by gathering and disseminating information, forwarding proposals and evaluations to the governor, the general assembly, and state agencies, carrying out public education programs, conducting hearings and conferences, and performing other duties necessary for the proper operation of the commission. [66GA, ch 1061,§5]

16.5 Duties. The commission shall:

1. Co-ordinate, assist, and co-operate with the efforts of state departments and agencies to serve the needs of Spanish-speaking persons in the fields of education, employment, health, housing, welfare, and recreation.
2. Develop, co-ordinate, and assist other public organizations which serve Spanish-speaking persons.
3. Evaluate existing programs and proposed legislation affecting Spanish-speaking persons, and propose new programs.
4. Stimulate public awareness of the problems of Spanish-speaking persons by conducting a

program of public education and encouraging the governor and the general assembly to develop programs to deal with these problems

5. Conduct training programs for Spanish-speaking persons to enable them to assume leadership positions on the community level.

6. Conduct a survey of the Spanish-speaking people in Iowa in order to ascertain their needs.

7. Work to establish a Spanish-speaking information center in the state of Iowa. [66GA, ch 1061,§6]

16.6 Powers. The commission shall have all powers necessary to carry out the functions and duties specified in this chapter, including, but not limited to the power to establish advisory committees on special studies, to solicit and accept gifts and grants, promulgate rules according to chapter 17A, and to contract with public and private groups to conduct its business. All departments, divisions, agencies and offices of the state shall make available upon request of the commission information which is pertinent to the subject matter of the study and which is not by law confidential [66GA, ch 1061,§7]

16.7 Report. The commission shall make a detailed report of its activities, studies, findings, conclusions and recommendations to the general assembly not later than February 15 of each odd-numbered year. [66GA, ch 1061§8]

16.8 Commission termination. Without affirmative action by the general assembly the Spanish-speaking peoples commission shall expire on June 30, 1979. [66GA, ch 1061,§9]

Continuation, see 66GA, ch 1061,§10

A nine-member Commission was appointed by Governor Ray in July of 1976. The Commission then hired Hector Sanchez as Director. The Commission and staff recorded some success in spite of limited funds and a broad mandate.

COMMISSION ACTIVITIES JULY 1, 1976, TO DECEMBER 31, 1978:

In the area of Education the Commission:

1. Worked closely with four school districts which had high Hispanic student enrollment, (Des Moines, Muscatine, Davenport, and West Liberty.) The principal task was the improvement of these school districts' ability

to educate Hispanic students.

2. Drafted and presented a bilingual education Bill. Although not adopted by the state legislature that year, it finally was adopted in part in 1979.
3. Conducted a student enrollment survey of four universities.
4. Worked closely with University of Iowa in assisting their efforts to recruit Hispanic students

In the area of Employment the commission:

1. Conducted a survey of Hispanic employment in selected Iowa companies.
2. Compiled income statistics to ascertain the level of Hispanic contributions to the Iowa State Income Tax Fund.
3. Monitored and evaluated Hispanic participation in C.E.T.A. funded employment.
4. Obtained grants for Public Service Employment from Scott County, Woodbury County and the balance of the state. These grants provided meaningful employment opportunities for six Hispanics and at the same time increased the commission's staff capabilities.
5. Assisted in the development of adult education programs and community projects aimed at increasing the employment prospects of Hispanic participants.

In the area of Health the Commission:

1. Worked closely with the University of Iowa Hospitals and Clinics, and the Muscatine Migrant Committee, assisting their health services to Hispanics.
2. Worked closely with the Commission on Substance Abuse, the Scott County Rehabilitation Foundation, and Muscatine Community College to encourage the employment of two bilingual counselors to serve Hispanics in treatment, drug prevention and drug education.

In the area of Housing the Commission:

1. Conducted several workshops aimed primarily at increasing the sensitivity to Hispanic concerns by persons employed by the social service delivery network.
2. Investigated and reaffirmed that only three of the 8000 persons employed by the Department

of Social Services speaks Spanish.

3. Referred Hispanic persons seeking some form of Social Services to the appropriate agencies.

In the area of Justice the Commission:

1. Assisted State Courts and administrative boards by helping them obtain interpreters or in some cases, interpreting for them.
2. Explored ways to get Courts and County government to implement 622A of the Code of Iowa, by encouraging them to pay for translator services.
3. Remained aware of changes in Immigration regulations and responded to questions from interested persons and agencies.

The above cited activities with full explanation were reflected in the Commission Report to the 68th General Assembly in January, 1979.

The 68th General Assembly, through its Joint Human Resources Subcommittee on Appropriations was asked to adopt enabling legislation extending the Commission indefinitely and also appropriating the funds to keep three persons employed for a two year period. Governor Robert Ray in his budget message encouraged an appropriation for 1979-80, thereby indicating his support for keeping the commission by leaving the decision of extending the life of the Commission to the General Assembly. The subcommittee decided to appoint a special committee of two Senators and two Representatives. It would conduct an evaluation of the Commission, meet with the Governor's Office and give their recommendation.

The special subcommittee directed the legislative Fiscal Bureau to conduct a study of the Commission to determine the strength of its relationships with state, federal and local organizations. Their findings indicated that most of the respondents were acquainted with the Commission and had supportive working relationships. With the findings, the special committee called various meetings with the Commission Director and Governor's staff. In conclusion, the special committee recommended that the commission be extended to 1981 and be given an appropriation for both years, a recommendation not adopted.

Finally the General Assembly, amended enabling legislation extending the commission to June 30, 1981; appropriating \$45,715 for 1979-80 and calling

for legislative action extending or terminating the commission during its 1980 session.

COMMISSION ACTIVITIES JANUARY 1979 TO DECEMBER 1979:

In the area of Employment the Commission:

1. Received requests for assistance in announcing job openings and forwarded them to Job Services and announced some openings on the WHO Spanish Radio Program.
2. Received requests from Hispanic persons seeking employment. Some were referred to Job Services and also others were informed of job vacancies.
3. Maintained Hispanic representation on CIRALG board.

In the area of Housing the Commission:

1. Maintained Hispanic representation on various Housing boards.
2. Explained relocation questions from Hispanics affected by local H.U.D. revitalization projects on the South Side of Des Moines.

In the area of Health the Commission:

1. Worked closely with the Commission on Substance Abuse and the Scott county Alcoholism Foundation, in an effort to retain two Hispanic alcoholism counselors serving Hispanics in treatment, prevention and education.
2. Responded to complaints stemming from job related accidents and intervened to assure the proper handling of workmen's compensation claims.
3. Worked closely with migrant programs to assure maximum services to recent arrivals.

In the area of Recreation the Commission:

1. Helped local Hispanic organizations in coordinating efforts and informing them of existing resources.

In the area of Social Services the Commission:

1. Assisted the Department of Social Services Hispanic Task Force in their planning and implementation of inservice training.

2. Assisted the Department of Social Services and other Social Service delivery systems in preparation and translating of agency materials.
3. Conducted community group information meetings aimed at increasing awareness of existing agency services, and funding mechanisms.
4. Provided technical assistance and intervened on behalf of Spanish Speaking organizations in their efforts to secure funding for their social service support programs.
5. Responded to individual Hispanic requests for services by informing and referring them to proper Agencies for their needed services.
6. Informed Hispanic individuals of grievance procedures and/or intervened on their behalf to assure that their concerns were addressed or met.

In the area of Justice the Commission:

1. Responded to complaints of poor Police/Community relations by listening and advising community groups and persons of proper procedures and rights to file grievances.
2. Intervened on behalf of Hispanics who were adversely affected by hurdles in the judicial process in order to assure that human rights were protected.
3. Assisted in the planning and implementation of a conference in law enforcement and Equal Educational Opportunity. The conference was held in November, 1979, in Des Moines, Iowa.
4. Remained cognizant of Immigration and Naturalization Service (INS), order rule changes in order to properly respond to questions from individuals and agencies on this topic.
5. Assisted courts and law enforcement agencies in identifying or obtaining the service of translators for processing Hispanics through the judicial system.
6. Established linkages with law enforcement agencies to maintain a good working relationship.
7. Listened to complaints from individuals and groups, advised them of proper procedures, and referred them to the Civil Rights Commission or appropriate agency for administrative remedy or action.
8. Recommended the adoption of Amendment 622A, providing for translator assistance

during judicial process.

In the area of Education the Commission:

1. Recommended bilingual legislation and conducted cost analysis and other research for its support. The commission worked closely with the Department of Public Instruction (DPI), legislative research assistants, and legislators toward the passage of a bilingual education appropriation and enabling legislation.
2. Worked toward the development and improvement of Hispanic community/school relationships.
3. Assisted Hispanic student organizations in their planning and development of an Hispanic student conference.
4. Organized an Hispanic Task Force for Higher Education primarily aimed at assisting Iowa colleges and universities in their recruitment and retention of Hispanic students, staff, and faculty. The Task Force would also serve to maintain a good Hispanic Community/University relationship.
5. Investigated the Mid-America Center for the Development of Bilingual Materials (University of Iowa) and recommended necessary changes aimed at improving their capability for developing more effective bilingual materials.

The Commission also conducted an extensive public education effort which resulted in extensive exposure to and awareness of Hispanic communities of available governmental support. These efforts culminated in the planning, development, and implementation of a state-wide conference addressing public policy. This conference, *The Hispanics: A Missing Link in Public Policy*, was held on October 12 - 13, 1979, in Des Moines, Iowa. Its success can be partially measured by the exposure offered to Hispanic and non-Hispanic groups throughout the state. The Conference became a stage for extensive interaction among humanists, scholars, community persons and public officials - a true educational experience about Hispanics by Hispanic scholars which could only lead to improved multicultural understanding of complex public policy issues. ■

Miguel A. Terán
Executive Director

PART ONE
Keynote Addresses

THE HISPANICS: A HISTORICAL SOCIOLOGICAL PERSPECTIVE

Dr. Samuel Betances

This is my fourth trip to Des Moines. I am pleased to see familiar faces in the audience. Thank you for making me feel welcome. I understand that while this is an Iowa sponsored event, there are also some people here from Minnesota, Nebraska, Kansas, Missouri, Illinois; and, of course, some of the people that are participants in terms of presenters have come from as far away as California. It is very significant that we should come together for this occasion. Let's remember that this is a conference about Hispanics and not necessarily a conference to Hispanics. In essence, the issue of language takes on revealing political nuances. *No es que no se podría hablar en español, es sencillamente que se van a tratar de hacer varias cosas en la cual no solamente vamos a bregar por nuestra gente, pero vamos a explicar más o menos cómo nosotros podemos encajar en la política y por lo tanto no podemos hacerlo totalmente en nuestro idioma. Pero vamos a ver si de vez en cuando podemos darle un poquito de sabor, con nuestro idioma.*

I am pleased that we are dealing with the issue: Hispanics: The missing link in public policy. It is a fact that any chain that has a missing link is not worthy of being called a chain. We cannot hold together. Any public policy that is to say, any administrative decision to take on resources and organize them in such a way for the public good, that does not take into account a significant "public" is incomplete. It's not doing its job. It's not strengthening the society. So I believe that we ought to work very, very hard to make sure that the Hispanic link gets on that chain, if the society is to be responsive to our needs.

What constitutes the "Hispanic public" remains a challenge to policy makers at the national, state, county, and local city level. The Midwest in particular offers some unique challenges to policy makers that we are not likely to find in the Southwest within the Mexican-American/Chicano community; within the East where you have largely a significant number of Puerto Ricans; or for that matter the West where you have the Hispanics with a historical tie to Spain, and the Spanish conquest of the area, as well as the Mexican legacy. Or, Miami where you will find 60,000 Puerto Ricans, but more than 600,000 Cubans who are trying to come together as one

group and make a difference. The Midwest is unique in that here there are significant numbers of Cubans, Puerto Ricans, Mexicans, and many others from South America, Inter-America, and from such places as Peru, Argentina, Chile, Guatemala and Honduras. In essence, the Midwest has Hispanics from all sectors of our international Hispanic community. We even have Spaniards, some who have not only come to make a contribution within the context of academia, but who have selected to identify themselves in terms of being part of that important Hispanic link which we believe to be essential to the chain of public policy if we are going to build a better society.

The United States is unlike any other nation in the world in that the United States is literally "a nation of nations." So the issue of what constitutes the public needs to be underscored to segments of the society who do not think of themselves as being foreigners. Very often our people are looked upon as foreigners. The fact of the matter is that except for the Native American Indians everybody else who came here is a foreigner. We have to understand that when we buy into the perception that we are foreigners, and then we behave as foreigners, as a consequence of such a belief, we are reinforcing a kind of perception that is destructive.

The United States, as I was saying, is unlike any other country in the world. So that the visit of Fidel Castro this week in New York has not only tremendous implications in terms of the politics of a larger world forum as far as the United Nations and the non-aligned nations, but the fact that Fidel Castro happens to be in New York is of particular interest to the Cuban community in the United States. The fact is that very little happens in the world that does not affect a particular, significant group of American citizens. Thus, when Andrew Young, as the Ambassador to the United Nations, makes a move that ultimately is not perceived to be in the best interest of the United States-Israeli relationship, it has tremendous implications for Black and Jewish American citizens. What seems to be a political issue with international significance also has tremendous implications for group relationships in Des Moines, in Omaha, in Chicago, in Kansas City; and consequently, we need to

understand that the United States is that kind of country.

The Pope's visit to Des Moines, a most significant event for the United States and for the world was very significant for Polish Americans. In Chicago, the T-shirts that were selling the most were the ones that said, "I got a peek at the Pope" and "I am proud to be Polish", because it is a significant event not only to Catholics, but is especially significant to Polish Americans.

And when the United States claims that it is going to celebrate a bicentennial, 200 years as an ex-colony from England, many Puerto Ricans went to Philadelphia on that anniversary, in 1976, to remind America that Puerto Rico is still a colony. The fact of the matter is that nothing really happens in the world that does not affect a group in the United States. Different groups in the United States take an active interest in political events that affect their "old country."

Latinos are demanding to be counted through the Census Bureau. For the first time I have seen a tremendous interest in U.S. Census personnel responding in part to pressure and the commitment of Blacks and minorities within the Census Bureau to have Hispanics counted. We have all kinds of problems with the census in terms of understanding the full implications of certain policies. For we as a public have a particular interest in making sure that we get counted, and how we get counted so that our confidentiality in terms of our families and our heritage and the historical relationship between Puerto Rico and Mexico be respected. And so we find ourselves not only looking to ourselves in these meetings but demanding that Federal programs respond to us in a creative way.

The U.S. is a nation of nations. When Jimmy Carter visited with Jose Lopez-Portillo the world witnessed a new United States respect for Mexico that had not been demonstrated before. It used to be that Lyndon Johnson used to meet a Mexican President at the border. Eisenhower used to go to the Mexican border and sometimes they didn't even go to the border; they met in Washington! Now they go to Mexico City, to talk oil, to talk about gas, to talk about a relationship based on respect. So it is that when Mr. Carter was visiting with Jose Lopez-Portillo, he announced to the President of Mexico that he (Jimmy Carter) was the President of the

fourth largest Spanish-speaking nation in the world--the United States! We know that the United States is also the second largest Black country in the world. Thus we have Black people, Native Americans, Italian Americans, Jews, Irish, Welsh, and also the English and the Germans; we have the Norwegians; we have all these groups, and more; the Phillippinos, the Japanese, and the Chinese. America is a nation of nations. We are here. We must be counted. We must matter. This is a significant meeting. It can allow us to influence policy which can develop programs whereby we will make our agenda known, so that we can both play a part in implementing, defining, and benefitting from it, so that our community may be made stronger.

We find ourselves confronted with a very important and significant statistic. By 1990, about a decade from now, it appears that the Hispanic will be the singular largest minority group in the United States of America. If that is true, my friends, that reality has all kinds of implications. We must think of ourselves as a viable force in the society. We must take ourselves seriously. We have the capacity to articulate our needs. We must do so with the goal of developing new coalitions. We need to develop coalitions of interest--not just coalitions of color. We need particularly to open a dialogue with Black people in the cities of America so that we may be better equipped and strengthened. While Iowa does not have the large Hispanic population that exists in Texas or Illinois or New York; Iowa nevertheless matters in terms of public policy. Iowa sends Senators and Congressional representatives to Washington, D.C. and has opinions. The young people born and educated in Iowa may not necessarily work all their lives in the homogenous communities of this great state. They will have something to do with what ultimately happens to all of us. So it's very important that we do not write off those states that have smaller populations for the ones that have larger ones. Because what happens here has a lot to do with how we survive nationally. We do have a national presence. Consequently, it's important that we continue to have these kinds of meetings. In this way we can make our contributions to the total survival of our people wherever they happen to be.

Let us look at ourselves. *¿Quienes son los Hispanos? Por que muchas veces nosotros mismos no sabemos verdaderamente cuales son las experiencias que cada grupo individual trae a esta*

totalidad que llamamos "los hispanos." Cuando hablamos del Hispano estamos hablando de un grupo unido por un idioma o estamos hablando también de otras experiencias históricas que determinan si verdaderamente vamos a ser un grupo unido o un grupo solamente en nombre, pero no en realidad. We need to take a look at who are the Hispanics. Where do we come from? What about the diversity that exists within Hispanics? And how can we creatively analyze them so that we may be stronger? Do you see? Very often when the society labels us as Hispanic, or as the *Spanish-speaking* or as *Latinos*, they may be saying: "Well, we don't really have to deal with you; we don't have to deal with the Mexicans; we don't have to deal with the Cubans; we don't have to deal with the Dominicans; we don't have to deal with the Columbians. What we have to do is deal with the 'Hispanics', so we hire one in our agency, and we will be perceived as though we are responding to the Hispanic." But, the Hispanics are more than one.

We need to understand that when we are going to analyze the experience of any group in the society whether they be the Japanese-Americans or the Swedish or the German or the Philippino or the Black or the Mexican, you have to ask yourself the following questions in order to determine how they fit into the policy-making decisions and how they are doing in terms of survival. Where do they fit in the economy? Why do they come? What is the motivating force behind why these people came or are coming to the U.S.? I suspect that if you came to the United States because you were running away from persecution; if your group came to the United States because they were running away from political hassles; then you can look to the United States as a place that has given you the blessing of liberty. But, if the United States came to you, as in the case of the Mexicans, then you are not likely to appear as grateful for having become a U.S. citizen. You tell a Mexican, "go back where you came from;" they go back to Texas or California or other parts of the Southwestern States.

In Puerto Rico, in 1898, the word went out that the United States was about to come into the war on the side of Cuba and that the United States was going to liberate Cuba from the Spaniards, and not only that—the United States was going to bring the blessings of democratic institutions to the liberated. It was further announced that the U.S. did not want any land as a result of this intrusion. So the Cubans

got all excited and they were pleased and glad that the Americans were to liberate them. And when the Puerto Ricans heard the news, they too were glad because you see in Puerto Rico we had a dream of making Puerto Rico and the Dominican Republic and Cuba *La Federación de las Antillas*: a federated republic. Today, you know, that would be a very powerful country in the region. To have the Dominican Republic, which is five times bigger than Puerto Rico, and Cuba which is about the size of Pennsylvania, and Puerto Rico which is almost the size of Connecticut forming *one* country would have made us a federation to be reckoned with. We saw the U.S. entry into the way as a plus for Puerto Rico in that context.

Therefore, Puerto Rico welcomed the American invasion in 1898. Then the Americans came and they remained. They are still there. On the eve of World War I, we were declared citizens of the U.S. Now in Puerto Rico we have not yet resolved the issue of what ultimate political status we're going to have. For Americans that might be a little bit disturbing. Americans might think we're not totally committed to the American way of life because we question American involvement in a small nation like ours. Also, U.S. intervention in Puerto Rico frustrated our struggle to be free.

The point I am making is that there is much diversity among Hispanics. It really depends on the reasons a group came here, how they feel about America. Some of us realize that this diversity is important to analyze. If we are going to matter, policy makers must understand we have these questions and issues to resolve among ourselves. If we do not jump into the assimilation—patriotic bandwagon, it is because we are trying to solve our identity problems in a way that is acceptable to us so that we can continue to respect ourselves. You cannot respect yourself until you are worth something in the society. Let's face it, if you are a Native American Indian and you see those movies on television with the late John Wayne, you don't feel too good by the time the movie is over. It's not that you're anti-American; it's that if you buy the American values, that the Indians were the enemy, then you accept destructive cultural values that when integrated inside the self, you view yourself as though you thought you were the enemy. And nobody can afford to do that. We cannot afford to look at ourselves as though we are our own enemy. Suppose I become so American that I didn't like

people of color. What am I going to do with myself then? How much are Hispanics worth in Iowa?

American educational policy ought to, for example, indicate that there is diversity in America. We ought to recognize that diversity, celebrate that diversity, encourage that diversity. We will be made healthier for recognizing it. That means that we ought not be afraid to speak up because people may think that we're too radical or too liberal. We should not betray our own people. We have no real place in policy making decisions unless we are there to represent our interests.

Public policy in Iowa ought to recognize that while often Hispanics look less capable and successful than other groups, the answer to why this may appear to be so has to do with the historical moment in which we arrive rather than with our lack of ambition or genius. When the Mexicans and the Puerto Ricans come as farmers and the need is for computer operators, the Puerto Ricans and Mexicans will not succeed. Therefore, for people who came as farmers, to say "Why is it that you cannot be like us?" is wrong! People must take into account that as farmers, we are just as intelligent as previous generations of farmers, but we are here at a time when the country does not need farmers. The reason that we are not succeeding has to do with the economy. We need to understand that we need to educate Swedish Americans, German Americans, and Italian American teachers to understand that the time of arrival into this country determines what kind of success one group will have. So you see, my friends, this business of a missing link is not only important because the system sometimes wants to simply put us in a group that they call the Spanish-speaking so they don't have to deal with us. It also means that we're going to have to deal with our own selves. We need to understand our own historical developments so that we can fight creatively for the success of our people's struggle in this land. Many of us did not choose to come here. Others made conscious choices. There is a difference between the persons from Latin America who did so choose and the Hispanics who were here when annexation came. Sometimes we look at ourselves suspiciously. In the university's community, for example, you may have a Chilean or a Columbian or a Spaniard holding a good job and you have the Chicano in the community saying those are not really "our" people. But the fact of the matter is that because they are there and they speak the language

and they are classified as our people, we have to find a creative way to welcome them in the struggle rather than rejecting them.

We need to understand the diversity that exists between our groups. Then we need to understand how that diversity can encourage further understanding. That means, my friends, that we need to understand that the Cuban presence in the United States is not going to go away. Due to the historical reasons of why Cubans are here we must find a dialogue; we must find a means, a way of sitting down and coming to terms with each other. Also, I understand there are class differences and political differences. But we must learn to minimize that which works against us and to maximize that which is good for us, if we're going to make it. And I submit to you that is not very easy to do. But we must find a way to do it because no one is going to do it for us if we don't do it ourselves.

For example, one of the things that can separate us may have to do with this issue of race and color. We've got to be very careful and very honest about that. And especially if we make coalitions with Black people. Black people often think that Latinos and Hispanics are dishonest about the race issue. I want to go a little further with that idea because I have a little bit of experience with this. The fact of the matter is that if you take a look at American class structure, Latin American class structure is very much like the U.S. class structure in terms of who's on top. The people who are likely to be on top are likely to be very European-looking people. We have to be very careful because when Hispanics come to the United States, people who are more European-looking tend to feel a little more valuable to society than those of us who are darker.

Hispanics when they talk about slavery can be heard to say: "Oh, slavery in the United States was worse than in Latin America because the Catholic Church believes that the slave had a soul." Then I think of the Catholic Church in Maryland and in Louisiana and I think, well, the slaves in those two Catholic places didn't come looking any better than the slaves in Protestant Virginia. To be sure, there were some differences between slavery in the U.S. and Latin America. The Spanish invasion into the New World consisted of males, soldiers. The English invasion consisted of men and women. The English had both men and women for the purposes of procreation. The Spaniards in the New World

intermarried with Indians and later with African women. The mixture created a beautiful people. This mixing and creation of what Darcy Riberio calls "a new world people" was truer of the Caribbean than of Mexico.

In the U.S., having any amount of black ancestry according to popular views makes a person "black". A mythical "drop" of "black" blood is enough to make a person black. Hispanics do not have the same way of categorizing their social groups. The result can be confusing. In our countries a person, no matter the color of skin, is classified first and foremost as a member of the nation, i.e., Cuban, Puerto Rican, Dominican. Race categorization plays a role, but not as extreme as in the U.S. The definition of what constitutes a black person is more fluid. The historical factors which developed a "new world people" differ greatly from what the U.S. experienced.

Blacks see our acceptance of Latin American values on the "race" issue as not being honest. They believe Latinos are trying to run away from being "black". The issue becomes a huge problem if we are to talk about coalitions with Blacks. But Blacks must not insist that we become Blacks. Because we are not Blacks; but we should not deny that there is racial diversity among our people. We must stop pushing the "Indian" and "Spanish" identity in order to deny our African heritage. What we have to do when we meet with the Blacks is to say, "If you are accusing us of having race prejudice, you are right". However, what makes us a people is that a Mexican is a Mexican no matter how the Mexican might look.

The point that I'm making is that we must be honest about the race issue. We do not have race prejudice "U.S. style", but we have race prejudice "Latin American style". By saying, "Oh, we Hispanics don't have race prejudice," what we mean is we don't have lynching along racial lines. What we mean is we don't have Jim Crow laws on the issue of race. What we mean is we don't have racism Mississippi, Kansas City, or Iowa style. But we have our own style of creating distances. Money bleaches in my Latin America.

I think we ought to analyze the issue, evaluate it, and come up with a public position on the race issue, if we are going to promote a strong and healthy coalition with Blacks. We better start doing this soon. We need to communicate with Blacks on all

kinds of issues. In large cities throughout America we find that the issue of desegregation and the issue of bilingual education demands straight negotiations between Hispanics and Blacks.

Let's build a healthy relationship with Blacks. Let us always make sure that it is not a race category which makes us a people, it is the national feeling of culture and bond and humanity that makes us a unique people. But, let us also be honest in that we have a long way to go with that particular area.

About a year ago, Mayor-elect Jane Byrne said something that electrified the Latino community of Chicago. She said, "I am going to put a Latino to head a major department in the City." Since the two major groups are the Mexicans/Chicanos and the Puerto Ricans, there was a lot of speculation as to which group the appointed Latino would belong to. She resolved it easily, she gave us a Bolivian.

In the area of public policy, when appointments are made, we must educate mayors, governors, and Presidents on how to make better decisions. Public officials need to understand the consequences of their appointments. Perhaps a Bolivian may have been the best thing that could have happened to Chicago and our community at that particular stage. However, we have to be careful that if we have a large Mexican-American community such as in Detroit, if you bring a Columbian to head a bilingual program, someone may object. As a result, some of the political and programmatic consequences may be negative. Therefore, if a Columbian is the best person, an educational program must be aimed at the Mexican community to make sure that they understand properly why that particular person is the best person, even though that person may not be Mexican. If we do not do this, and the result is resistance by a particular Latino faction, the person who appointed an Hispanic might conclude, "I'm not getting into that again. I'm not going to put any more of these people in office because they just don't get along." We had better do our homework so that the Bolivian, the Columbian, and the Chilean are also welcomed and understood. I suspect this is what you want to do, particularly in a state such as Iowa. Please keep this issue in mind.

The same arguments hold in the area of affirmative action. It is not enough to simply come from a group that has been discriminated against in order to qualify for one of these positions. We need to learn

about each other's history and grievances and fears as well as hopes, if we are to do justice to the position we hold. It is not enough to be an Hispanic or a Black or a woman to hold an affirmative action job. For if we eliminate racism that does not automatically mean that sexism is done away with and vice-versa.

We want to encourage policy makers to realize that we as Hispanics have talent, skills, and a passion for excellence. We care about our children and the environment in which they will grow up. We, therefore, challenge America that it must change some of its values that we consider to be destructive. For example, we live in a heterogeneous society. There is a lot of diversity. But we have homogeneous values as to what is beautiful. That is no good. We need to respect diversity in the U.S. Our people are a beautiful people. But the American beauty pageant assumes that only European-looking people are beautiful; and, therefore, suitable to represent "America". On the other hand, the American value that allows us to come and be critical and suggest how policy can change is a great value that we should always protect.

On a more practical level, we need to establish a way to better improve the ways of organizing our materials and statistics on Latinos in the Midwest. Policy makers need solid, factual information on the

Hispanics—where they are, and what their needs are. I challenge you to get the people from the University of Iowa together with people from Kansas University and perhaps also Wisconsin. Put together some mechanisms, perhaps a center that can gather and distribute position papers, studies, and pamphlets. Without that information it is difficult for us to fight for certain programs.

Well, let me just conclude by saying this, we are a missing link in public policy partly because we have not defined totally how we fit in. I believe that looking at this country, in the United States of America, we are going to be a force to contend with. Not only do we have history on our side, but we also have many moral reasons why we should receive certain services. This has all kinds of implications in terms of the Catholic Church. It has all kinds of implications in terms of local government and boards of education. I sincerely hope that you will take your stay here seriously. Speak up, ask questions, listen carefully, take notes, and then, let's work together to keep the Latino community strong and viable in public policy. ■

(Revised synthesis of speech delivered at Hispanics in Iowa: A Missing Link in Public Policy Conference held in Des Moines, Iowa, on October 13, 1979. For publication in Conference Proceedings.)

Copyright © Samuel Betances

THE GROWTH OF HISPANICS AND ITS EFFECTS ON PUBLIC POLICY

Dr. Leobardo Estrada

I want to thank Miguel Terán for the invitation and to say that I am very, very pleased and honored to be here. I would like to express my delight with the theme of this conference. The Midwest has long been ignored and I think that locating this conference here is a step in the right direction. I regret that I will not be able to be here for the balance of the meeting. The 1980 census is six months away. In the Census Bureau this is a very busy time for us. Immediately following this talk, I must catch a plane in order to be in San Juan, Puerto Rico, by tomorrow morning. At the same time that we're having a census here in the United States, the census in Puerto Rico will also be taking place. We have a very fine Puertorriqueña, Carmina Young, who is in charge of the Census of Puerto Rico; and I'm going to express my support to the Director of the Bureau of the Census for her efforts with the public officials of Puerto Rico. It's very important that I be there, because I'm the only one in the Director's Office who understands Spanish, and the meeting will be held in Spanish.

I wish to briefly describe the Hispanic population of the United States, especially in terms of its growth and heterogeneity. Secondly, I would like to develop the argument that our major characteristics in combination with the political and economic context in which it is occurring, favor our continued emergence as a significant national core. Finally, I would like to conclude with some personal observations on obstacles which we as Hispanics must overcome in order to be prepared for the future.

As a demographer, when I'm asked to describe the Hispanic population of the United States, I usually go to those characteristics which I see visible in the figures. They are youthfulness, rapid growth, our continued immigration, Spanish language usage, and heterogeneity. I would like to take each of these in turn, if I could.

First of all, we are a very young population. About one-third of the total population of the United States is under 18 years of age. Among the Hispanic population, however, almost half (47 percent) is under 18 years. The median age (the age at which 50

percent of the population is above or below that level), is 30 years for non-Hispanics and 22 for all Hispanics—an eight year differential. The importance of youthfulness is in its growth potential. For women who have children, it is well known that the vast majority will have more of their children between the ages of 19 and 34. This age interval, among demographers, is called the period of highest fertility. Thus, a youthful population like the Hispanic population has half of its population just entering the high fertility ages, while the non-Hispanic population has half of its population exiting the high fertility/high growth interval.

Secondly, the only conclusion that can be drawn is that the next 15 to 20 years will be a period of unprecedented population growth among Hispanics. By contrast, the United States population is experiencing a decrease and stabilization of its growth trends. The high fertility of the Hispanic population has been extensively documented. During the past 15 years, fertility rates have decreased among all racial and ethnic groups. Yet, Hispanic fertility rates continue to be the highest among all major racial/ethnic groups. Demographic evidence of this fact can be illustrated by the fact that Hispanic households are larger and have more children. An important aspect of Hispanic fertility is the difference found between U.S. born and foreign-born couples. We are a rapidly growing population for reasons other than fertility. Very briefly and quickly, foreign-born couples have more children and contribute disproportionately to the overall high fertility of Hispanics.

This brings us to the third topic, which is that our growth is further accelerated by continued immigration from Latin America, Central America, and Mexico. This immigration constantly replenishes the United States Hispanic population both numerically and culturally. For example, since 1960, over 900,000 legal Mexican immigrants have entered the United States. This is an average of over 47,000 per year. The 1960's, as we all know were also characterized by the entry of more than a quarter million (265,000) Cuban immigrants. Since 1970, even with the severe restrictions imposed by the Cuban government, an average of 22,000 Cuban

immigrants still enter the U.S. each year. Since Puerto Rico is presently a U.S. territory, persons who change their residence from the Island to the Mainland are not considered immigrants. They likewise add to the numerical total for Hispanics. Therefore, excluding Puerto Ricans and undocumented immigration, about 70,000 legal Hispanic immigrants have entered the U.S. each year for the past 15 years. This represents an addition of one million persons to the total Hispanic population. I emphasize that the information above does not take into account the net gain in population due to entries without inspection (illegal immigration, undocumented workers, undocumented taxpayers, whatever the term). Little information exists regarding this resident population, but it is not inconceivable, given the methods that we have at present, that legal and illegal immigration combined add at least 200,000 persons, (which is a lower range figure) to the Hispanic population each year. Not surprisingly then, 4 out of every 5 Cuban origin persons, 1 out of every 2 Puerto Ricans, and 1 out of every 5 Mexican origin persons is foreign born. The full impact of this immigration cannot be measured simply by its numerical contribution. Immigration is a selective event. The immigrants who come here bring their dreams, hopes, and aspirations along with language and social/political organizations created in the image of those they remember. Hispanic immigration provides more people by their presence, more people through their higher fertility, and importantly, and perhaps most importantly, a constant source of regeneration of the Latino culture including our language.

The fourth point is that Spanish is the most common non-English language spoken in the United States. Twelve percent of all American households report a head who uses a non-English language. Among these non-English speaking households, 35 percent are Spanish speaking. In all, 44 percent of all persons in the United States who report a non-English language, report that Spanish is that non-English language. It is not surprising to find Hispanics at the forefront in demanding bilingual education and language ability staff in hospitals, police departments, fire departments, and other such places where accurate communication is essential. Spanish language varies by age, by region of the country, by occupation, and by other characteristics. Nevertheless, approximately 4 out

of every 5 Hispanic persons in the United States report that they use some Spanish. These are some rather remarkable findings which I think illustrate the tenacity of this group to maintain one aspect of their culture as well as an indication of the isolation imposed on this group in the past. Spanish language usage serves a social function. It creates group identity. It serves as a mutual sign of commonness, and it develops group solidarity. The Spanish language is a communicative medium as well as a cohesive bind between Spanish speaking persons regardless of our diversity.

It has been mentioned today by several speakers that we are a diverse population. Terms such as Hispanic, Latino, Spanish-origin persons include several sub-populations — Mexican, Puerto Riqueños, Cubans, Central Americans, South Americans, as well as Spaniards and other people who are mixed Spanish origin such as the offspring of a Mexican and a Puerto Rican or a Cuban or Venezuelan and also people who are part Spanish — people who are Cuban and Anglo or Mexican and Anglo. Each of these groups has its own peculiar (although related) set of social and political organizations, traditions, linguistic variations, as well as attitudes and aspirations. Only those who are sensitive to the differences and similarities of each community can effectively work with Hispanics. I think it is clear that we have a range of behaviors among us as well as between us which must be recognized. It's clear that stereotypes no longer work. An example is when people try to tell you that they know where Hispanics live. Geographic dispersion is one of the demographic characteristics of Hispanics in the 1970's. We are moving away from our traditional geographic concentrations. The Southwest, New York, and southern Florida have long been recognized as the Hispanic population centers of the United States. Recent trends, however, indicate unprecedented growth of Hispanics in the Midwest, especially the Great Lakes States, the Pacific Northwest, and the Southeastern United States. This dispersion is related to many factors, mechanization of farming and settling out of migrants, for example, and in the economic opportunities in the Midwest for Chicanos and other groups. In this last decade, the original long-term Hispanic residents of the Midwest have observed their communities growing from a handful of families to a dispersed yet more visible presence of Latinos. Our visibility in

traditionally non-Hispanic parts of the United States will undoubtedly continue to improve, and will change the face of this nation.

The emerging Hispanic population is something which has been talked about by many people today. Each of the characteristics that I have mentioned, such as youthfulness, rapid growth, continued immigration, Spanish language usage and diversity has some individual effect upon each community where Hispanics reside. It can be seen in the increased proportions of Hispanic children in public schools. It can be seen in the emergence of Spanish language media especially radio in areas that were previously untouched. In combination, however, these characteristics interact to produce reverberating sounds that Hispanics in America require more attention and consideration from our public institutions which we support through our taxes, from our public officials who are supposed to represent our views, from our social planners who either ignore us altogether or who group us stereotypically without regard to our diversity, and from our state and national political leaders who must recognize our development as a national group who are affected by state and national policies. It's clear to me that as an observer and as a participant that Hispanic political power has begun to evolve. Recent national issues, such as bilingual education, the amendments to the Voting Rights Act of 1975, issues regarding "Illegal Aliens" and immigration policy, debate on the Panama Canal Treaty, and the implications of the oil finds in Mexico have brought Hispanic spokespersons and Hispanic organizations into the area of national politics. Hispanics have taken strong stances and called upon Congress to attend to the wishes of the Hispanic population. Hispanics have been slow to become involved in national issues when local problems which affect their daily lives, require immediate attention. Recently, however, the emergence of Hispanic citizen groups and committees which have begun to monitor local governmental actions and to seek legal redress when necessary have begun to emerge throughout the United States. The success of these organizations attests to their ability to develop strategies that focus on short term goals with a practical and tangible result. It is hoped that they will be able to translate these methods to other than single issue confrontations and certainly represent the nucleus from which we can work. I think that I've

also observed a new leadership, one which resists being coopted, who have refused to become divorced from their communities, and who understand that their greatest strength derives from community support and from being obligated to those within the community. I think politics and the resurgence in pride among Hispanics has also resulted in a stronger sense of ethnic politics as a healthy, constructive means in the politic, rather than a nationalistic movement.

With these optimistic forecasts, I wish I could stop here, but needless to say there are some conditions upon which becoming an emergent power in the United States require preconditions. I would like to discuss just three although there are really more. The first precondition is an attitudinal one. We must overcome a sense of defeatism. We cannot continue to tolerate those who promote nonconstructive ideas such as "Hispanics can't get together," "Hispanics can't develop effective organization," "Hispanic organizations can never agree," etc. This defeatist attitude can be challenged by countless examples of cooperative efforts, of coalitions, of unified stances and of effective electoral campaigns. It's necessary first of all to approach the future with a positive frame of mind.

The second is that we have to take the growing political recognition of Hispanics, and translate it into political power. We need real political power. And I speak not of the power measured by how many political demonstrators you can crowd into the City Council hearing, but the political power that is measured by votes at the ballot box, by the number of friends you have in political parties and by how many favors they owe you. The Hispanic community must become part of the body politic. And until the community begins to work along with the greater community and becomes involved in localizing itself around realistic issues that affect everyone in that city, town or village and not only itself, the term political power will be only part of the rhetoric of the community leaders. We have to overcome a certain lack of political sophistication. That's something which I think we are capable of doing at this point.

I'm going to take a little step here to the side and caution that we not overemphasize the theme that the 1980's or the 90's could be the year of the Hispanic when we become the largest minority in the United States. For while this theme is worthy of

mention it puts us in the frame of mind where we look forward rather than to the present. In fact, Hispanics are now already the largest minority in a vast number of cities west of a line that could be drawn from Chicago to New Orleans. There are exceptions, Des Moines and Las Vegas are examples. But in many cities we are already the largest minority. The question has to be asked, "So what?" How has being the largest minority group in Los Angeles, San Diego, Muscatine, or Mason City made any difference? For population to make a difference there have to be specific programs whether they be legislative, administrative, or organizational. We must set out a proposed policy, often with alternative methods, to realize those goals. The expectation of a public policy statement is that it meet the standards of logical consistency, be systematic, and be concise. The idea is to present it to a decision maker as a justification for moving forward with a program as a method of competing against a view which seems to work against us. We have to ask ourselves what our goals and objectives are going to be. And this requires that we recognize our needs and understand what sensitive solutions might be possible. We have to ask ourselves what can we reasonably expect? Do we know which way the political winds are blowing? Do we know what administrative and political support we have? Do we know what modifications and changes have to be made before we can proceed? We also have to ask ourselves whether we understand at this point what kind of program results we want. If we are willing to deal with these questions, both here and in forums like this, then we can become our own policy analysts. People in this room are as good a judge of good public policy as anyone sitting in Washington. The process cannot go on without us. The question simply becomes, "When are we going to decide to participate?"

The last thing that I would like to mention is that confrontation politics have changed. The new

element in the game today is numbers. One must rely upon numbers to play the game today. Whether we want to accept it or not, for better or worse, this is a quantitative society. And that's part of the reality of this society. An importance and significance, is often attributed to large quantities. The 1980 census is six months away and part of my job in the census is to try to make it a better census for Hispanics. We have to overcome three major issues apathy, fear, and hostility. There are people out there who are apathetic. Sometimes because they lack the appropriate information about the 1980 census and its significance and often through our own fault because we have failed to communicate this in their own language. There is fear—fear of loss of privacy. That's a very real fear at this particular point in time and one which has to be overcome. You tell people the census is confidential, and, it is; but we haven't convinced everyone that it is. You find hostility. People have begun to distrust government for various reasons (some very well placed). The question then becomes, "Can the 1980 census be good for Hispanics?" The census has methods, and procedures which appear to work if we can keep the system from breaking down. But it's a two way street. Will people respond? Will people encourage others? And I would be remiss in my duties if I didn't ask each and everyone of you here to participate in whatever way you can working for us, officially or unofficially, and encourage your friends to participate. The importance of this cannot be overestimated. First we get the information. Then, secondly, it depends upon our ability to use the information after we've gathered it.

Thank you very much. ■

(Revised synthesis of speech delivered at Hispanics in Iowa: A Missing Link in Public Policy Conference held in Des Moines, Iowa, on October 13, 1979. For publication in Conference Proceedings.)
Copyright © Leobardo Estrada

HISPANICS IN THE MEDIA AND THE IMPACT ON PUBLIC POLICY: A HUMANISTIC ASSESSMENT

Dr. Carlos E. Cortés

How does it feel not to exist? Well, we do not exist today. Oh, we do exist in actuality. We can see each other; we are speaking to each other. But relatively few people outside of this room will know of our existence, of what we say or do today . . . at least until the conference proceedings are published.

The reason? Because people can only know what they have access to know. Expressed another way, we cannot know what we do not have access to know. For most people, access to information about what is happening around them is provided by the media, and the media are not here to provide that access. Therefore, for most Iowans, this conference does not exist.

Think of how you learn. Obviously in schools, but also in society at large, through what I term the "societal curriculum."¹ You learn by seeing, hearing, and experiencing. You learn based on what other people tell you—in your family, in the neighborhood, on your job, in your religious institution, through organizations to which you belong. And you learn a tremendous amount through the media—newspapers, magazines, books, television, radio, and motion pictures.

Today I will focus on this latter component of the societal curriculum, the media, that omnipresent, powerful force which helps to influence, shape, and in some respects determine what we learn. Much of what we receive through the media is accurate, balanced, and placed in meaningful context. But also much of what we receive through the media is incorrect, distorted, poorly synthesized, or badly interpreted. In some cases, such as this conference, events may barely be reported at all.

The media have a tremendous impact on what we "know" and how we are viewed by others. The image of Hispanics, as contrasted with the reality, is largely a media creation, particularly for people who have little personal contact with Hispanics or do not interact with them in a wide variety of situations. Therefore, it is important to look at the historical and contemporary relationship of Hispanics and the media and to consider some of the actions Hispanics can take to improve this relationship.

It will come as no surprise to anyone when I say that,

historically and currently, Hispanics have had little control over and limited influence on the media. Others, non-Latinos, control most of the media—and this includes what the media say about Hispanics. Although Hispanics are not totally powerless in regard to the media, they certainly have extremely limited power.

An example? Look around you. As well as I can determine, the Iowa media are not here, at least not to any noticeable degree. Yet I understand that many of the media were informed and invited to the conference. They simply did not bother to attend. If Hispanics had more influence on the mainstream media or had control of their own media, we might have proper coverage. We might "exist."

Hispanics and the Visual Media—For purposes of illustration, let us begin by looking at one component of the media curriculum on Hispanics, motion pictures. Although part of the so-called "entertainment media," feature films have long had a powerful impact on the shaping of attitudes, beliefs, values, perceptions, and "knowledge" and influencing decisions and actions.² As I have discovered through research for the book I am writing on the history of the themes of ethnicity and foreignness in U.S. motion pictures, movies have indeed "taught" about ethnic groups, including Hispanics.

During the early years of motion pictures, Latinos took a real beating. Film titles reflected a prevailing Hollywood stance toward and use of Mexicans as film characters—*Tony the Greaser*, *Broncho Billy and the Greaser*, *The Girl and the Greaser*, and *The Greaser's Revenge*. Those were movie titles. Yes, progress has been made. Films may still portray Hispanics as greasers, but at least not on the theatre marquee.

Truly, as one scholar has pointed out, in the early days of U.S. motion pictures, the Mexican did serve as a "convenient villain," particularly in westerns.³ But lest we feel too sorry for ourselves as being uniquely victimized, it should be pointed out that at this time films were also being made with such titles as *That Chink at Golden Gulch* and *The Wooing and Wedding of a Coon*. Minorities in general, then,

were acceptable movie targets as despicable villains, helpless incompetents, or society's clowns.

World War I brought some change. For the first time since the expansion of motion pictures into a form of mass entertainment, the United States had a real enemy. No longer did Hollywood have to trot out minorities for Anglo heroes to defeat or ridicule for the delight of audiences. The Hun replaced the savage, the greaser, the chink, and the coon as Hollywood's main film target. For a brief time, negative minority stereotypes took a back seat to cruel, sadistic, arrogant Germans in such films as *The Hun Within*, *The Beast of Berlin*, and *The Woman the Germans Shot*.⁴

Not for long. The end of World War I signaled a return of minorities as whipping people. But times had changed. Latin America, which had become an expanding market for U.S. motion pictures, would not sit still for U.S. filmic degrading of Latinos. During the 1920's and 1930's, Latin American nations spoke out against negative stereotyping of Hispanics. Several governments went so far as to ban U.S. films which presented derogatory depictions of Latinos, whether in the United States or in Latin America.⁵

To a degree this strategy worked. Hollywood took steps, albeit insufficient and often misdirected steps, to clean up its Latino act. Not wanting to totally bury Latino villains, who had proven to be great boxoffice in the United States, but also not wanting to jeopardize the Latin American market, studios came up with various strategies. One strategy—invent countries, so governments could not point to these films as dealing with specific Latin American nations. For example, the nation of Costa Roja (*The Dove*). A second strategy—in films set in Latin America, be sure to include good Latinos (usually light-skinned "Spanish" types) along with the traditional bad Latinos (usually dark-skinned mestizo or Indian types).

The 1932 presidential election of Franklin D. Roosevelt led to the establishment of the Latin American Good Neighbor Policy, of which Hollywood was to be a part. Moreover, disruption in Europe, culminating with World War II, deprived Hollywood of a major film market and increased the economic importance of Latin American audiences. Once the United States entered the war, Latin America's strategic importance prompted the U.S.

government to encourage Hollywood to be an even better neighbor.

A few examples. MGM obtained Mexican government script approval for *Viva Villa*, although you would never know this from viewing the violent, ludicrously macho final product. The U.S. Office of the Coordinator of Inter-American Affairs, under director Nelson Rockefeller, stressed the need for U.S. motion pictures to help solidify the Americas in the common struggle against the Axis powers. The Hays Office, Hollywood's official self-censor, appointed a Latin American expert to help Hollywood avoid filmic blunders which might offend Latin Americans.⁶

There were some positive results. Such films as *Juarez*, despite its historical inaccuracies, and *Bordertown*, despite its patronizing view of Chicanos, at least reflected efforts to provide a more serious examination of Latinos. Later, in wartime-made World War II films, Latinos fought and died alongside their Anglo comrades. In fact, Hollywood's wartime "affirmative action" policy was to assign a variety of "recognizable" ethnic characters, often including a Latino, to each filmic military unit in order to demonstrate All-American togetherness. Of course, not all ethnics made it. Blacks, for example, were almost totally segregated from World War II-era war movies, not to be admitted into Hollywood's version of World War II until later in such films as *Home of the Brave* and *The Dirty Dozen*.

Progress had been made. However, the end of World War II brought a decline of U.S. government interest in Latin America and ended Hollywood's Good Neighbor Policy. Thereafter, Latinos appeared only sporadically in films, and when they did the picture was mixed. Some films, such as *A Medal for Benny*, *Border Incident*, and *Giant*, did explore societal prejudice and discrimination against Latinos. But this was paralleled by the filmic resurrection of the Mexican bandito films like *The Treasure of the Sierra Madre* and *The Magnificent Seven*, as well as the arrival of the Latino urban gang in such films as *The Young Savages* and, with musical embellishment, *West Side Story*.⁷

The mid-1960's ushered in the era of ethnic revitalization. Minority civil rights movements. Black and Latino Power. The New Pluralism of the white ethnics. Ethnic heritage. Suddenly, it seemed,

everybody wanted to be an ethnic.

Hollywood was not immune to this change. Ethnicity was hot. Ethnicity sells. Ethnicity is good boxoffice, particularly when tinged with sensationalism. The result—the greatest boom in ethnic theme motion pictures since the early days of the twentieth century.

Along with other ethnics, Latinos came more into vogue as a film theme. But was this progress? Numerically and statistically in terms of visibility, yes. But at what cost? Unfortunately, a new negative pattern of Latino film depictions has developed in the past decade. If Latinos are to be presented, color them "violent." Whether good (law people, military people, or pro-social activists), bad (gangs and criminals), or just mixed up, socially deprived, or victims of society, movie Latinos almost always resolve issues with violence and physical force, not with intelligence and reason. *Boulevard Nights*, *Walk Proud*, *The Big Fix*, *Assault on Precinct 13*. Whatever your evaluation of these films as art, as entertainment, or as accurate societal representations, they have one common message—Latinos are violent.

And movies are not alone. Commercial television has walked hand-in-hand with motion pictures in portraying Latinos as violent. Television news "covers" Latino gangs. *60 Minutes* "explores" Latino gangs. Drama series from *Police Story* through *Lou Grant* seem to feel the need to present at least one episode which "examines" (and of course "is sensitive to") Latino gangs. This past fall there was *Streets of Los Angeles*, in which Chicanos used the threat of violence to influence an Anglo woman, who, of course, was far too stalwart to be stopped by Chicano media machismo. As with motion pictures, individually some of these programs may have had good intentions and artistic merit. But what concerns me is the totality. With so few Latinos depicted in serious (as contrasted to comic) non-violent roles and so many depicted in violent situations, the development of the Latino media stereotype is obvious.

A recent study of Hispanics in television series clearly revealed this trend. Based on their analysis of network television series from 1975 through 1978, Bradley S. Greenberg and Pilar Baptista-Fernández of Michigan State University reported that Hispanic characters fell almost entirely into three

categories—law breakers, law enforcers, and comic characters. In fact, two-thirds of all Hispanic characters in television dramatic series (as contrasted with comedy series) were engaged in either law breaking or law enforcing, both areas which involve the use or threat of violence.⁸

Television depictions of Hispanics. The changing motion picture treatment of Latinos. The lack of coverage of this conference by the Iowa media. What do these all mean in terms of action and public policy? Quite simply. If Hispanics are to have more to say about their public image and the media curriculum about Latinos, they must increase their influence on and develop greater control over elements of the media.

We must have more Hispanic-controlled media, although this in itself will not solve Latino image and information problems. The mainstream media will still remain a dominant non-school public educational force in our society. Moreover, while having Latino-controlled media increases the likelihood of accurate, thorough, balanced, and sensitive coverage and depiction of Hispanics as well as more effective public service, not all Latino media provide the voice and representation needed by the Hispanic community, which must continuously monitor and influence the media, Hispanic and non-Hispanic alike. Moreover, the Hispanic media have faced and continue to face tremendous obstacles.

The Hispanic Press—A case in point is the Hispanic press. Most books on the history of U.S. journalism devote little if any space to the role of the U.S. Latino press. Yet the Latino press has existed in the United States for more than 170 years, since the publication of *El Misisipi* in New Orleans in 1808.

Spanish-language newspapers were published in Texas as early as the 1810's when it was still part of the Spanish Empire. There were four newspapers in New Mexico prior to the U.S.-Mexican War.⁹ After the 1846 U.S. conquest and annexation of northern Mexico, Spanish-language journalism continued. One study determined that between 1848 and 1958 there were at least 378 Mexican-American newspapers in what is today the U.S. Southwest.¹⁰ That number does not include the many Puerto Rican, Cubano, and other U.S. Latino newspapers, but as early as the 1880's there was a Latino magazine, *La Revista Ilustrada de Nueva York*, in

New York City. So Hispanic journalism in the United States has long been a reality, although an underpublicized and generally overlooked reality.

However, the Latino press has never been particularly powerful. Historically it has suffered from two major handicaps—undercapitalization and limited readership. Insufficiency of money has forced the Hispanic press to be overly dependent on outside sources, such as Anglo advertisers and government agencies which could use (or choose not to use) Latino newspapers to print legal notices. This financial dependence on non-Hispanics, who could sever the monetary arteries at any moment, tended to moderate editorial policy, mute the critical voice, and restrict the militance and social activism of Latino newspapers. This problem of undercapitalization continues to haunt most of the Latino press today.

One way of overcoming the problem of undercapitalization and the resulting undue influence of government and advertisers is through large readership—make the Latino press such a good investment that businesses will advertise whether or not they approve of the editorial policy. Unfortunately, limited readership has also plagued the Hispanic press. Lack of literacy has long been a major Latino problem. In turn, the traditional low literacy rate has meant that the potential Latino readership does not measure up to the total Latino population.

Not all Spanish-speaking people read Spanish, nor do all Hispanics read English. Part of the U.S. Latino population reads Spanish, part reads English, part reads both, part reads neither. If there is to be a viable Latino press in the United States, the challenge is clear. Latino literacy rates, in both English and Spanish, must be raised. With literacy comes readership, with readership comes circulation, and with circulation comes advertising. Businesses, even those which disagree with newspaper or magazine policy, will be more likely to advertise if they know they are reaching large numbers of potential customers.

Despite these problems, the Latino press has managed to survive, if not usually prosper. But what has this press survival really meant? In an article in *Journalism History*, Felix Gutiérrez hypothesized that Chicano newspapers (and I think that his generalizations also apply to the Latino press in

generally) have played three major roles—as instruments of social control, as instruments of social activism, and as reflections of Chicano life.¹¹ I would like to add a fourth role—as preservers and transmitters of Chicano history and culture.

Instruments of social control—spreading official government information about how Americans are supposed to act and socializing Latinos into the "American way of thinking." Instruments of social activism—protesting against discrimination, pointing out lack of public services for Latinos, raising Latino social consciousness, and exhorting Latinos to take action. Reflections of Latino life—printing poetry, essays, letters, and other types of Hispanic expression. Preservers and transmitters of Latino history and culture—preserving the Spanish language in print, reinforcing its use, and recording the ongoing history of Latinos so that generations to come would be able to use these documents to learn about their heritage. Throughout U.S. history, Latino newspapers and magazines have fulfilled these roles.

Some newspapers took the more conservative tacks of U.S. socialization and Latino cultural preservation. Others adopted a more militant, social change orientation. In general, conservatism proved more palatable for advertisers and government and, as a result, most of the "successful" Latino newspapers in terms of longevity and financial stability have been of the more conservative variety. This is no criticism of the conservative Hispanic press, for the diverse Latino community deserves a broad spectrum of journalistic voices reflecting the multiplicity of Latino perspectives. But until Latinos develop broad-scale readership and relative economic independence for the Hispanic press, there will be no guarantee of the freedom of that press to express that wide variety of perspectives, however unpopular some positions may be with advertisers.

The struggle goes on to build a viable Hispanic press so that Latinos can have their own public voices. Latino newspapers are born every year. A few prosper; some simply survive; others die. There are now national Latino magazines, such as *Nuestro Agenda*, and *La Luz*, as well as more localized periodicals like *Somos* in southern California. Efforts have been made to create a Chicano Press Association. Latino scholarly journals, such as *Aztlán*, *International Journal of*

Chicano Studies Research, *Hispanic Journal of Behavioral Sciences*, and *Revista Chicano-Riqueña*, have challenged deeply-embedded academic truisms about Latinos. There are now Latino book publishers, such as Tonatiuh International, Editorial Justa, and Perspective Publications.

What can individuals do to help the Latino media cause? Buy. Subscribe. Read. Buy as many Hispanic books as they can afford, subscribe to as many Latino publications as they can, patronize their advertisers, and let their advertisers know that patronage is a result of advertising in those publications. Such actions can increase the ultimate likelihood of a more independent Latino journalistic voice.

The Latino press comes in different linguistic packages—Spanish, English, and bilingual—reflecting the diversity of the Latino reading community and the fact that non-Latinos are part of the readership. Each newspaper and magazine serves a different role. English-language Latino publications often do a fine job as instruments of social activism, cultural reflection, and historical preservation, yet they obviously contribute little to Spanish linguistic maintenance. Conversely, while the Spanish-language press helps to maintain Spanish language usage in the United States, much of that media contributes little in the area of constructive social change or community awareness.

The Broadcast Media—And how about the Hispanic listening community, particularly the Spanish-language listening community? Spanish-language television and radio stations now operate throughout the country. In television, the Spanish International Network numbered sixteen stations as of 1979—six in California, five in Texas, and one each in Arizona, Florida, Illinois, New Mexico, and New York. For radio there is now the National Association of Spanish Broadcasters (NASB)—stations which broadcast exclusively or largely in the Spanish language—and the Southwest Spanish Broadcasters Association—composed of stations with Hispanic ownership.¹² As of 1979, some 159 stations belonged to NASB, yet those statistics imply more progress than they truly signify.

First, language does not necessarily reflect control. For the most part, Spanish-language stations are

owned and controlled by non-Hispanics. While some of these stations may follow socially constructive policies toward the Hispanic community, this still does not mean that Latinos are determining their own media destiny. Widespread Hispanic broadcast media ownership is a necessary first step in achieving such self-determination.

Moreover, as in the case of the print media, language and content are distinct matters. Broadcasting in Spanish helps to maintain and reinforce Spanish language usage. However, not all Spanish-language stations are taking the lead in community action or are serving as instruments of constructive social change.

Spanish International Network television programming consists heavily of sports, movies, musical shows, and Latin American soap operas. Sports telecasting, in any language, may be a nice placebo, but it hardly increases Latino community awareness and knowledge. Soap operas may entertain viewers, but Spanish-language equivalents of *As the World Turns* and *Father Knows Best* hardly exemplify Latino power. And while *Disco Fiebre* and *Lucha Libre* may be pleasantly diverting, do they really contribute to Latino progress? By the same token, Spanish-language music stations and music shows with Spanish-speaking disc jockeys are fine, but they hardly receive high marks for social change. While I am not critical of Spanish-language television and radio for offering music, sports, movies, and soap operas—after all, these are part of entertainment—I do wish that these stations would increase their public service programming devote more news coverage to the U.S. Latino community, and take stronger pro-Latino editorial stands.

But if this is to occur, the Hispanic community will have to do its part. All Hispanics share the obligation of helping to make the Spanish-language broadcast media a viable vehicle for constructive societal change. First, as with the print media, Latinos need to support these stations with their eyes and ears. Viewership and listenership affect advertising rates, and advertising provides the financial base for greater social activism.

Moreover, Hispanics need to let advertisers know that they are watching and viewing. The National Association of Spanish Broadcasters has complained that Nielsen and Arbitron, which

compile television and radio audience statistics, have consistently underrated Spanish-language station audiences. According to NASB, among the problems are their measuring systems. However, another problem is the Latino community itself. Arbitron, for example, sends out diaries to selected listeners throughout the country, asking them to keep a record of the programs they watch or hear and to return their completed diaries to Arbitron. Response from Anglo families is about 55 percent; response from Latino families is only about 15 percent. In other words, Hispanics are partially to blame for their undercount.¹³ Hispanics need to become more activist, even in these small ways. And beyond listening and viewing, Hispanics also need to convince Spanish-language broadcast media to have more public service programming, to provide broader news coverage of the Hispanic community, to take more aggressive stands, and to become more vocal on Latino issues.

Finally, let us return to the movies. In the past decade Hispanic film companies and filmmakers have begun producing their own motion pictures—mainly documentaries, but also some feature films. There is now an annual Chicano Film Festival in San Antonio. As with motion pictures in general, the quality has inevitably been uneven, and as yet there have been no major U.S. Latino feature film "hits". If Hispanics want this nascent Latino film industry to survive, develop, and continue to serve the Latino community, they need to provide their support at the boxoffice and through the rental and purchase of Hispanic-made films for school and community use. Support brings money, and money can mean better Latino films in the future.

A Program for Action—A truly pluralistic nation is one with pluralistic media voices. We need a mainstream media which is more responsive to the Latino community—in news coverage, in public service activities, in editorial policy, and in fictional depictions. We also need a Latino-owned, Latino-controlled media which can provide multiple perspectives reflecting Latino diversity and which can help spearhead the struggle for justice and constructive social change. Let me suggest a four-part action and public policy program for improving the situations of Hispanics in relation to the media.

First, we need to strengthen the Hispanic media—newspapers, magazines, television, radio, publishers, and motion picture companies. Latinos

not only need to support the Hispanic media—through subscriptions, purchases, viewership, listenership, advertising, and advertiser patronage—but also need to influence it to become more community oriented and socially activist. Along with soap operas, music, sports, movies, news about Latin America, and stories about famous Latino athletes and entertainers, the Hispanic media need to speak out forcefully on Latino issues, provide more Latino public service, and serve as public educators on Latino topics for both Hispanics and non-Hispanics. This means, of course, both Spanish-language and English-language Hispanic media.

Second, Hispanics need to bring greater pressure on the mainstream media—compliment them when they serve Hispanics well and criticize them when they serve Hispanics badly. One increasingly popular strategy has been in the area of television station licensing. Ethnic groups, including Latinos, have challenged Federal Communications Commission licensing and re-licensing of television and radio stations. In response, the FCC has brought pressure on stations to increase the hiring and promotion of minorities and women and to improve and diversify programming related to minorities and women. Hispanics, in alliance with other ethnic groups and women's organizations, need to make more continuous, widespread use of the FCC to create a more responsive media. And this is just one strategy for influencing the mainstream media.

Third, Hispanics need to work more closely with government—local, state, and federal. Beyond working with and through the FCC, Hispanics can influence many government agencies to take stronger action on issues concerning the media and Hispanics. For example, the U.S. Commission on Civil Rights has been studying and reporting on the situation of minorities and women in the media. Among its publications on this topic are *Behind the Scenes: Equal Employment Opportunity in the Motion Picture Industry*, *Window Dressing on the Set: Women and Minorities in Television*, and *Window Dressing on the Set: An Update*.¹⁴ Such reports provide the evidence for increasing the pressure on mainstream media to improve the Hispanic and other ethnic presence, both in programming and in employment. Moreover, Hispanics should not overlook the role of

government as an advertiser and publisher of official notices. By concerted effort, Hispanics can and should see to it that government agencies place a fair share of their advertising and official notifications in the Hispanic media. After all, Latinos are taxpayers, too.

Fourth, Hispanics need to reach across the borders to their sisters and brothers in Latin America. Through boxoffice receipts, purchasing power, and government pressure, Latin America can influence the U.S. media both directly as well as indirectly through the U.S. government to provide better treatment of Latinos. Latin America did it before with the U.S. motion picture industry in the 1920's,

1930's, and 1940's. It could be done again, this time with U.S. Latinos in alliance with Latin America in the struggle for social justice.

Many have called the 1980's the decade of the Hispanic. Whether or not that hope will become a reality will depend, to a great extent, on how well Hispanics develop greater influence over their own media destinies. Such action is long overdue.

(Revised synthesis of speech delivered at Hispanics in Iowa: A Missing Link in Public Policy Conference held in Des Moines, Iowa, on October 13, 1979. For publication in Conference Proceedings.)

Copyright © 1979 by Carlos E. Cortés

-
- ¹Carlos E. Cortés, "The Societal Curriculum and the School Curriculum," *Educational Leadership*, XXXVI, 7 (April, 1979), pp. 475-479.
- ²Garth Jowett, *Film: The Democratic Art* (Boston: Little, Brown and Company, 1976); Robert Sklar, *Movie-Made America: A Cultural History of American Movies* (New York: Random House, 1975); Robert Singer and Robert Kazdon (eds.), *Television and Social Behavior. Journal of Social Issues*, XXXII (Fall, 1976).
- ³Blaine P. Lamb, "The Convenient Villain: The Early Cinema Views the Mexican-American," *Journal of the West*, XIV, 4 (October, 1975), pp. 75-81.
- ⁴Richard A. Oehling, "Germans in Hollywood Films: The Changing Image, 1914-1939," *Film and History*, IV, 2 (May, 1974), pp. 4-6.
- ⁵Allen L. Woll, *The Latin Image in American Film* (Los Angeles: Latin American Center, University of California, 1977), pp. 16-18, 34.
- ⁶*Ibid.*, pp. 34-35, 54-56.
- ⁷John Whitney, "Image Making in the Land of Fantasy," *Agenda, A Journal of Hispanic Issues*, VIII, 1 (January-February, 1978), p. 10.
- ⁸Bradley S. Greenberg and Pilar Baptista-Fernández, "Hispanic-Americans: The New Minority on Television," Project Castle Report No. 12 (East Lansing: Department of Communication, Michigan State University, 1979), pp. 8-10.
- ⁹Felix Gutiérrez, "Spanish-Language Media in America: Background, Resources, History," *Journalism History*, IV, 2 (Summer, 1977), pp. 37-38.
- ¹⁰Herminio Rios and Guadalupe Castillo, "Toward a True Chicano Bibliography: Mexican-American Newspapers: 1848-1942," *El Grito, A Journal of Contemporary Mexican-American Thought*, III, 4 (Summer, 1970), pp. 17-24; Herminio Rios C., "Toward a True Chicano Bibliography—Part II," *El Grito, A Journal of Contemporary Mexican-American Thought*, V, 4 (Summer, 1972), pp. 40-47.
- ¹¹Gutiérrez, "Spanish Language Media in America," pp. 38-41, 65-66.
- ¹²"Minority Organizations: Looking for Strength in Numbers," *Broadcasting*, October 15, 1979, pp. 45-47.
- ¹³Roger Langley, "Hispanic Beat," *Riverside Press-Enterprise*, September 9, 1979, p. D-9.
- ¹⁴*Behind the Scenes: Equal Employment Opportunity in the Motion Picture Industry* (Report of the California Advisory Committee to the U.S. Commission on Civil Rights) (Washington, D.C.: U.S. Commission on Civil Rights, 1978); *Window Dressing on the Set: Women and Minorities in Television* (Washington, D.C.: U.S. Commission on Civil Rights, 1977); *Window Dressing on the Set: An Update* (Washington, D.C.: U.S. Commission on Civil Rights, 1979).

THE HISPANIC IN AMERICAN LITERATURE AND ITS EFFECT ON PUBLIC POLICY: A HUMANIST ASSESSMENT

Dr. Felipe D. Ortego y Gasca

Les traigo saludes de Tejas a todos. I think that if I tried to draw a moral, this would be it. No matter how we try to describe or try to suggest that things are better in this country, I do think they are better for a number of us. I'm reminded of what George I. Sanchez wrote in his introduction of *The Forgotten People* in 1940. He said, "Some of us dress a little better, have better cars, have better homes, but essentially we're in the same boat that we were in the 20's or in the 30's." I think he said particularly that he hoped that in the 1940's the United States would redeem its pledge to Mexican Americans, particularly those in New Mexico, to bring the Mexican Americans up by their bootstraps. Instead, the U.S. Government took away their boots — so things are not necessarily the same.

I'd like to make one comment on my colleague's words. I happen to know the gentleman who wrote the book *The Mexican American* (I don't know who wrote *The Siesta Is Over*) and, yes indeed, we can be sometimes victimized by ourselves, our own groups. I would like to think that in part some of that is symbolic reaction. These are the kinds of pressure we've been facing for so long in this country. I think that these were more statements of identity than telling the Anglos, "Listen, you may have thought of us as sleeping people, people who took siestas; however, we want you to know that part is over."

Initially, I too had some difficulty with those words. Still, I think that those kinds of responses serve notice to certain American institutions that we are not going to lie back and take anything that we had been forced to take in the 30's. That is not to say that in those days or in those years (the 30's) that we were passive. We were not. Through the American institutions, the schools, the press, and in the 20th century the media would like to have other Americans believe that Hispanic Americans are passive. The great difficulty as Carlos Cortez (see p.29) said about media, especially magazines, is true. I have been associated with *La Luz* magazine. I was one of the early organizers, moving up the organizational ladder of that magazine and having been managing editor for fifteen months I still

maintain some interest. The reason magazines like *La Luz* are floundering is that American advertisers, reflecting the American public, don't take us seriously. They don't understand that Hispanic Americans are a 35 billion dollar a year consumer market. They don't understand that. If they do, they think that they don't have to appeal or cater to us the way they do to the other ethnic groups. Well, my task as I understand it for this morning is to talk about an area that I've worked in for a long time.

My field, my specialties, are in literature. I took a doctorate at the University of Mexico in English literature. I confess that there were times when I was bewildered, as many others of you may have been, about the absence of the Hispanic American in American literature. I used to think that the criteria of the American aesthetic provided for the inclusion of Hispanic literature in American literary texts. I used to think that was true. But, the American literary establishment has created criteria for its own presentation and includes only those things which it thought proper to include.

How is that a public policy issue? I think it's an important aspect of public policy, and I'd like to detail how I arrived at that conclusion. Essentially, then, I think that there are three areas or three items we need to consider when we're talking about American literature and public policy. More precisely I will deal with the attitudes that American literature has engendered and how those attitudes affect public policy. How do we get the Hispanic American story told in American literature courses? First, it begins with perceptions—that is the perceptions that the larger American public has about us. Then, those perceptions are the direct product of the concept that the country has about American literature. This concept is then used to indoctrinate all students in public schools and in colleges about what American literature is. Finally, I would like to close by calling for action. There are steps that we can take to improve our portrayal in American literature.

First of all, what are the perceptions? Well, Carlos gave us some indication of what those perceptions were in the media. He talked about the newspapers.

By and large, the perceptions about the Hispanic American, particularly the Mexican American, *el Mexicano*, were negative in an extreme sense. Almost from the beginning of cultural contact between the English and the Spanish, these perceptions were negative. You know, of course, that the conflict between the Spanish and the English was not a conflict that was new on this continent. It was the result of antipathies and animosities that had prevailed in Europe and were simply carried over to the New World. The Hispanics continue to be inaccurately and superficially portrayed in literature, movies, television, and the press. I'd like to read some of these items for you about that portrayal. I think that this particular prejudice has sometimes been due to well-meaning romanticists who have seriously distorted the image of the Hispanics for the sake of their art. Chicanos have been characterized at both ends of the spectrum of human behavior—seldom in the middle—as untrustworthy, villainous, ruthless, tequila-drinking, philandering machos; or else, courteous, devout, and fatalistic peasants who are to be treated more as pets than as people.

I was so naive that I once believed the British had invented the novel. That is until I read Spanish. Then I thought that the novel generated in Spain, until I read the Japanese. Then I discovered that the novel, or at least according to the Japanese, was invented in the 10th century, a few years before the appearance of the Spanish and English novel. Still, there is no reason to force upon American students the ethnocentric jingoistic notion that only those who write in the English language have created all of the written literary journals. Well, the result of stressing that particular relationship has been that the roster of writers identified as American has included mostly Anglo-American writers. We do have to concede in that roster there are several French names. But absent are names like Tomás Rivera, José Iglesias, Rodolfo Anaya, Piri Tomás, Minerva López, Estela Portillo, José Antonio Villareal, Arturo Tampa, Andrés García, Aurelio Espinoza, and Gaspar deVillagra. These are all American writers, but they are nowhere to be found in the texts. Despite the names of the writers that I mentioned, there are works resembling those of Anglo-American writers like Benjamin Franklin, Thomas Jefferson, Washington Irving, Herman Melville, F. Scott Fitzgerald, and others.

What I am saying is that the cultural perspective of

these writers was the perspective of the American society which bred them. It's not with disapprobation that I cite them, but with a profound sense of loss for their culture and heritage in favor of a culture and heritage which made them over in the image of the Anglo-Americans. This phenomenon is everywhere to be found in the colonial enterprises of English-speaking peoples. This phenomenon is not exclusively a characteristic of English-speaking colonial ventures, but it seems to have been more manifest in those ventures. Let us look at two examples of Hispanic American writers whose contributions to American letters have been significant.

Though born in Spain, George Santayana's literary activities focused in spirit and in substance on the kinds of topics pursued by major American writers. So, too, John DosPasos's works are peopled with Anglo-Americans in predominantly Anglo-American settings. Both Santayana and DosPasos wrote with vigor, courage, and distinction, subordinating, if not obliterating, their Hispanic roots in their literary novels fashioned by Anglo-American writers. I'm sure you've read the words of Santayana and DosPasos. You can't tell by reading them that they're Hispanic American writers. My literary friends, those people that I get together with a couple of times a year at big meetings, tell me that a good literary work ought not to stand on an ethnic foundation, and I say "baloney." One needs to look only at the great novels of Afro-Americans and Black Americans. One could begin almost anywhere, but let's say starting with the 20's. Those novels stand squarely in the mainstream of American literature with a particular focus on the Afro-American spirit. James Baldwin is a great American writer. Ralph Allison is a great American writer. Yet, we find few of their works in American literary texts.

The models that I've mentioned are appropriate for the articulation of the American experience but they're not the only models which are articulating that experience. For the American experience is not just the Anglo-American experience. It is rather the sum total of its ethnic parts of which the Anglo-American experience is but one part itself. We are, as Ricardo Sanchez the Chicano poet put it, a rainbow of people in a country of diverse backgrounds.

Few Americans today really understand what

American literature ought to be. It should not be viewed as a literary fabric woven exclusively on the Atlantic frontier by the descendants of New England Puritans and Southern Cavaliers, but rather one woven in the American South and Southwest as well. It is also a tapestry with marvelous Hispanic threads which reach back to the literary heritage of the European continent and the heart of the Greco-Roman world not excluding the Native American traditions. Like the British roots in the new American soil, Hispanic literary roots have yielded a vigorous and dynamic body of literature which, unfortunately, has been studied historically as part of a foreign enterprise, rather than as part of a parcel of our American heritage. The reason advanced has been that such works are not properly within the traditional Anglo-American definition of American literature. Linguistic chauvinism has been the principal reason for the exclusion of the Spanish language literature of the United States from the corpus of American literature. Although, as Professor Pierce concluded, language does not seem to be a logical bar to recognition of non-English material as literature of the United States. If you go to the Cambridge Dictionary of American literature (reliable in the field) you will not find Hispanic American writers anywhere in the main body. As a matter of fact, you won't find them even in the appendix, but at least in the appendix you will find Rolvagg, the Norwegian-American writer who is a giant (he wrote *Giants of the Earth*) in American literature. But, he wrote it in Norwegian. You don't find, except in the appendix, the literary bibliography of Singer, who did not write in English and yet won a Nobel Prize. He wrote in Yiddish. Now, I ask, must a work be written in English? I submit to you that we cannot accept without comment the contention that American literature begins properly with the arrival of British colonials in America.

The fact of the matter is that American literature actually begins with the formation of the United States as a political entity. Thus, the literary period, from the founding of the first permanent *British* settlement of Jamestown, Virginia, in 1607, to the formation of the American Union, properly speaking, represents the British period of American literature. So, too, the literary period from the first permanent Spanish settlement at St. Augustine, Florida in 1565 to the dates of acquisition of those *Spanish* and Mexican lands by the United States

does, in fact, represent the Hispanic period of American literature. We can also move American literature back to some earlier year. More appropriately, both the British period of the Atlantic frontier and the Hispanic period of the Southwest ought to be tagged as Colonial American literature.

But what do we do with the Mexican period, when Mexico controlled the Southwest? We simply ought to label it the Mexican National period of American Literature. Literature does not evolve in a vacuum. Unlike Minerva, the Greek Goddess who sprang full grown from the head of Jupiter, American literature did not spring full grown from the formation of the American Union. It grew as a natural consequence of its British literary roots. In like manner, the roots of Hispanic literature are firmly planted in the Hispanic literary tradition and heritage. For the sake of literary focus, however, the parameters of what may properly be defined as Hispanic literature include any literary output in or about the Hispanic South and Southwest by Hispanics since the acquisition of those lands by the United States. The parameters were meant to include also any writings in any part of the United States by Hispanics. We may, to stretch the point (as most American literary historians do anyway when defining the beginning of American literature), also consider the literature of Spanish Colonial America and of the Mexican National Period as part of Hispanic literature. At least they should be a part of the beginnings of Hispanic literature.

This represents in part the concept that I've evolved over the years about what American literature is. It is not a concept that is easy to see, but I think that we must sell it if we're going to improve our images in those textbooks; if we're going to improve our images in the public sector. I said earlier that part of the problem in American literature begins with perceptions; perceptions that have been held historically and which continue in our day. I said that those perceptions were the product of this concept of American literature.

Obviously, the way that we can change that concept is by focusing on such activities as the schools', publishers', and the teachers' textbook selection committees and libraries. What can we do in the schools? Well, we can form committees. We already have organizations that can approach schools in our behalf by inquiring about the kinds of courses they teach. Do the schools offer courses in Hispanic

American literature? Is there a Chicano literature course, for example, in a school that predominantly serves Mexican Americans? If there is not, there ought to be. Is the Hispanic American experience included in the curriculum of what is called American literature? Often times, it's a full year course. How much of the Chicano experience is reflected in those courses? We have a right to ask and we have a right to demand to be included in those courses. Now, that's a public policy issue. You can't go to teachers, but you can go to the superintendents. Talk about local control, that is one way to exercise local control.

What about the teachers? Often times, the teachers of these courses are inexperienced. That is, they are ignorant about the ethnic American experience. I can't really fault teachers as much as I fault those schools that produce the teachers. In my own school, Our Lady of the Lake University, our English Department does not have anyone other than myself on the English faculty that really knows anything about the ethnic American experience other than the Anglo American experience. Oh, they know about Shakespeare, Browning, Melville, Hawthorne, and Fitzgerald. They don't know about the writers I mentioned.

We need to bear down in teacher training. One way to do it is to get in touch with the National Council on Accreditation of Colleges of Education. We can get after those kinds of agencies to get after these schools so that these experiences are included as part of training teachers. Can you imagine an Anglo teacher walking into a classroom of Mexican American students to teach American literature—*ni habla español*. I remember my own experiences. I had degrees in English. Do you think that the school boards in El Paso would let me teach English? I taught Spanish. I taught French. I taught gym. I didn't teach English.

Publishers often times won't publish the textbooks or the books by Hispanic American writers, certainly by Chicanos, because there is no money in it. This is what they say. We have a number of people here who have been present during some of the struggles we have had over the years with publishers. One time in Las Vegas, we had presidents and vice presidents of the major publishing houses in the country locked in a room and threatened them. Two years later we had a few

works. I also had books that were published. I guess we threatened them sufficiently. We also had some Black anthologies that needed to be published. Yet, we keep having to put pressure on publishing houses to publish the kinds of books that will or can be adopted.

The next item on my list in this call for action is the textbook selection committee. How many of you know how textbooks are selected in the schools? Perhaps some of you do; some may not. It is really a fascinating process. In Texas, it is an extremely fascinating process. Those people who have axes to grind go to those textbook selection committees usually held in the state capitol, and they argue. They are there in force to eliminate books that have stories about César Chávez, Leroy Jones or that have any kinds of reference to the Civil Rights struggle of the 60's. Often times they are successful. When I go to those textbook selection committee meetings, I don't see many of our people there. We need to be there combatting the reactionaries. We need to be there.

Then, finally, there is the question of libraries. There is no reason why we need to follow the Library of Congress or the Dewey Decimal System as it is now constituted. That relegates the Hispanic American experience to Mexicans in the United States. If you want to find some works by Mexican Americans or Hispanic Americans, you have to find it under folklore. There are about six or seven designations that you have to go to. Why can't we have a designation that says "Hispanic Americans in the United States," or simply "Hispanic Americans." These headings would deal with our literature. Instead we have to find it or find our writers under Latin American writers. There ought to be clear distinctions that the Latin American writers are not our writers although they are part of our heritage.

I'd like to close by reemphasizing the fact that these five areas I've mentioned are areas of public policy. I would also like to recall the words of Frederick Douglass. He said, "the limits of oppression are established not by the oppressors, but by the oppressed." I submit to you that it's time we set some limits in these areas of American Literature.

(Revised synthesis of speech delivered at Hispanics in Iowa: A Missing Link in Public Policy Conference held in Des Moines, Iowa, on October 13, 1979. For publication in Conference Proceedings.)

Copyright © Felipe D. Ortego y Gasca

PUBLIC POLICY ISSUES AND STRATEGIES: PROJECTIONS FOR THE 80's

Raúl Yzaguirre

Thank you for that very warm introduction. *Es un placer para mí estar con Uds. Tengo memorias de cuando estaba chiquito radicando en el valle de Rio Grande donde nos matamos tantos hombres y mujeres para trabajar en las cosechas. Me acuerdo que le preguntaba yo a mis amigos, que adónde fue esta vez la cosecha. Me contestaban, "Pues fuimos allá a un lugar en Iowa que se llamaba Des Moines."* I've been wanting to come to Des Moines to see what it was all about.

Quisiera yo en estos momentos compartir con Uds. la experiencia, el modo de pensar de un punto de vista de un individuo que ha trabajado por 25 años en este movimiento. La primer cosa que debo aclarar es que verdaderamente existe un movimiento.

We have all the elements of what a movement needs, we have oppression, discrimination, a sense of who we are, a sense of where we're going; we have martyrs, we have ideals. What I would like to do this afternoon is to give you my version of what the problem is and what I feel are some of the solutions.

To me, the themes that you have chosen and public policy, issues, and strategy for change are the appropriate ones. I am very comfortable with that. It reflects the kind of concerns I have. I would like to share with you the experience and facts that are not of my own making but are the creation or the reporting of statistics from the federal government. I want you to remember that they probably are wrong, because I'm going to be talking about the demographics of our people, and I want you to remember that everything that I say in the form of discrimination is an understatement. We know that the Census Bureau undercounts us something in the area of 40 percent. The people that they do not count are not the people who live in mansions with four bedrooms, but they are the people who live in the labor camps and the migrant camps. They are the people who live in the barrios with four or five families crowded into one house. Those poor people are the people who do not get counted. Consequently, the figures are skewed and they make us look much better than reality. I hope to provoke you enough today, that you will be as

concerned as I and some of my colleagues are by the status of the Hispanics in this country.

Let me get right into it. First, one of the realities that we have to internalize and we have to project to the general public is the fact that we are not simply a regional minority or a regional problem. And for you folks in the Midwest it is especially important for you to get that point across every chance you get. The fact is that we are, or surely will be, this nation's largest minority. We can no longer be taken as a minor problem—as a regional problem that affects some corner of the country and is the prerogative and the concern of the Governors in the Southwest and nobody else. For we now know that states like Illinois have more Chicanos and Hispanos than the states of Colorado, New Mexico, or Arizona. We now know that states like Minnesota, and the Dakotas, and the state of Washington and many states in the Midwest have a population whose largest minority is made up of Hispanics. That reality has not permeated the consciousness of people throughout this country. We're still seen very much as a regional minority. I hope that you will join me and join my colleagues to get the American public to understand that we are indeed all over this country, from New England to California, from the state of Washington to the State of Florida and everywhere in-between.

The other fact that we have to get across to the general public is that despite all kinds of efforts and maybe because of some kind of efforts, Hispanics in this country are the nation's most undereducated minority. As I said last night on one of your local television shows, what concerns me more than even that terrible fact is that things are not getting any better. When we look at the educational gap between the majority community and the Hispanics community, that gap is getting wider. The gains that we make in absolute numbers are not keeping up; we're falling further behind. Now that's not true of other minorities. They've been either able to stabilize the gap or begin to close it. I used to have to qualify my statement by saying we're the most undereducated minority with the exception of the American Indian. I'm sorry to say that I no longer

have to make that qualification. If you were to take a hundred children starting at the first grade and those hundred children would happen to be Anglo, 11 of those children would be unable to complete a high school education. Now I think that calls for concern. I think that a system that fails a population to that degree is cause for concern. But if you take a hundred Black children who started first grade, 33 would not finish high school. Now that's more than just a matter for concern; I think that's a matter that should be looked at very, very seriously. To me it's the failure of the system. But if you were to take a hundred Hispanic children who started the first grade, 44, (almost half nationwide) would not finish high school. Now that is more than just cause for concern; that's criminal negligence. Where I'm from in South Texas, one-half of our children will be trying to catch up for the rest of their lives. Those figures have been available and have not really changed much over the years. We don't have the kind of response, the kind of concern of our government that would lead us to believe that something is hopeful. Every year, or every two years, we have a battle with bilingual education. I wish I had more time to talk to you about bilingual education. I hope that we could form an alliance between the educators and the activists to make sure that bilingual education is indeed a reality throughout the country. We want bilingual education not just because we're proud of our heritage and our language, for indeed, that is a motivation, but, we want it because it is a documented, proven strategy for meeting the needs of Hispanic children.

Talking about poverty, nationwide, one out of every four Hispanic families is under the poverty level. In Texas, one out of three; South Texas, where a host of the folks who come to Iowa are originally from, it is one out of two.

Talking about discrimination, we've always known that the incidence of discrimination against Hispanics has been understated. We are beginning now to understand the degree of that understatement. Recently the Department of Housing and Urban Development (HUD) conducted a study, a well-controlled study of housing discrimination in the city of Dallas, Texas. One of the participants and I were discussing this, because it happened that we had a similar experience in Dallas years back. They found out something very interesting. If you were to take a

lightskinned Chicano *con corbata, que se viste bien, que tiene poquito de acento, parece que puede pasar*, that person is going to get discriminated against in his or her search for finding housing to the same degree as any other minority. But if you take *un prieto, y feo como yo*, who goes out to try and find housing in Dallas, (and I don't think it's just restricted to Dallas), that person is going to have more difficulty, and is going to suffer more discrimination than any other minority in this country. Yet our whole orientation towards dealing with housing discrimination is not with our people. It is somewhere else.

We have an agency in Washington, D.C. that under new legislation is charged with making sure that none of us suffers from employment discrimination, namely the Equal Employment Opportunity Commission. Yet, that very entity is the one that is the most successfully sued by Hispanics for discriminating against Hispanics. During the whole time that they got new powers, a new mandate, new slots, new statutes requirements, there wasn't a single Hispanic Commissioner to help determine the direction of that agency. It wasn't until all of that had been completed that we finally got a Hispanic Commissioner on the Equal Employment Opportunity Commission.

According to a Department of Labor study comparing jobs that have the same kind of requirements in terms of skills, you will find that Hispanics will be earning less than any other minority group, on a per hour basis. Again, in terms of federal employment, Hispanics are the only minority in this country that is underrepresented in federal employment. That discrimination, by the sector that is supposed to be protecting our rights from all the other bad guys, by the federal government is, according to a study that the Council did, amounts to nearly one billion dollars in lost revenue for Hispanics. Now, mind you, the context of that study was to look at the effectiveness of the Hispanic employment program, the special emphasis program that is *supposed to be helping* Hispanics get into the federal government. We've had close to a decade of that program, or a special program to remedy that problem. Even with that program, it will be well into the next century, before we will achieve parity in federal employment, in the sector that is supposed to be looking after our rights.

I could go on and on talking about the litany of problems that we as a community have, but we do not have the time. I want to make the maximum use of my time to talk a little about the solutions and what I think should be our responsibilities. First, let me tell you the history of non-response by the sector that is supposed to be dealing with these kinds of problems. Philanthropy, is the private giving to causes. We did a study to figure out how much money was actually going into the hands of Hispanic-controlled organizations. What we found was very interesting. We found that foundations, at their best, in the 70's gave less than one half of one percent of their dollars to Hispanic-controlled organizations. Now, the reason we focus on *private* financial institutions is that traditionally movement organizations, those entities that are supposed to be doing something about the problem, get their source of financial support from private financing. Again that sector is clearly wanting. Of course we discovered all the reasons why. We found out that we don't have any people on their staffs, or on their boards, and there simply is not a consciousness and awareness of our needs in that particular sector.

Next, is the Church. Twenty-five percent of all Catholics in this country are Hispanics. Yet, for over a hundred years there wasn't a single Hispanic Bishop in their hierarchy.

Recently, we met with the Secretary of Labor over some concerns we had. The part that affected Iowa was the concern of the funding for the migrant programs and the fact that there seemed to be a pattern of more and more entities from the outside being funded to operate and more and more non-Hispanic controlled agencies being funded to operate programs for Hispanics. Finally, we developed a beautiful case. At the end of that presentation we said, "Mr. Secretary, you can accept all the remedies that we have talked to you about, but we are still going to have problems until you face up to the fundamental problem that in your entire department, Hispanics do not control the flow of funds and they do not make funding decisions in this agency." That same pattern exists throughout the federal government and we've got to change that.

With reference to inadequate media representation, I am very happy to see a petition circulating to that effect. I think that is appropriate. But, we're always going to be in that situation until we start where the

problem starts and that is that we do not have a Hispanic as a Commissioner on the Federal Communications Commission. That's what we should be shooting for as a priority. Indeed, on the Federal Communications Commission there are some three thousand slots in advisory committees of one kind or another. Not a single one of those three thousand slots is occupied by a Hispanic. What they're telling us is that we don't have anyone who knows anything about media, who can in anyway advise that controller of public opinion on what we want out of this society.

What we need as the strategies, as a fundamental platform, as a foundation for our movement is a deeply ingrained sense of the need for institution building. That is the theme that we at the Council have tried to portray time and time again. The reason we feel so deeply about this and why we at the Council spend so much time creating a forum of Hispanic organizations, and countless other entities and the Southwest voter registration project is the success and impact we have had.

As a matter of fact, the Southwest Voter Registration and Education Project registered thousands of our people in the Southwest and had a major impact on the politics of the Southwest. That same kind of success we're going to repeat in the Midwest. We are going to create a Midwest Voter Registration Project.

We need to build those institutions because no movement has been able to make any gains without viable institutions which reflect the needs of the community. Institutions build leadership. They legitimize leadership. They frame the issues. They give legitimacy to our goals and aspirations. We can't wait on our messiah, or some mysterious leader to deliver us from problems. The solution is with us — with you and me. We have to build those institutions that go beyond our own needs and our own lifetime in our own particular capacity. Those institutions are going to make the difference.

We need leadership and we've got leadership. People tell me, "The problem with you Chicanos is that you don't have a Jesse Jackson or a Martin Luther King". I've been fortunate to work with these and similar individuals. They are people with great abilities, great wisdom and charisma. But I've also been privileged to work with Hispanics of equal leadership capacities and equal intellectual capacities. The difference is that the media portrays

certain individuals and does not focus on our particular leadership. We seem to always fall into the trap of letting the government appoint our leaders. All of a sudden, folks that we never heard of are the Hispanic leaders of our community. We've got to do our own legitimizing and not let them legitimize our leaders for us. We need to have and to demand integrity from our leadership. We've got to protect those institutions. We've got to demand that whoever is the leadership of those entities have the kind of integrity and accountability that we demand.

Secondly, we need a culture of participation. We talked about the Church already. It's done some great things for us, but it has also done something terrible to us. It has engendered in us a culture of non-participation. "*No se apuren hijitos*;" we'll take care of it. "*Venga a la misa, y de la limosna*" and that's the end of it. I hope I'm not talking blasphemy, but that's the way I see it. We have to have a culture of participation because we need that participation on the street. We need it at college campuses. We need all the kinds of things that get the media attention and so forth. But the real gains are going to be made in the meeting room, in the PTA meeting in the meeting of the City Council and, in parlia-

mentary procedure battles, and in drafting good proposals. Those things are going to make a difference. That is where the battle is going to be. The battle is going to be won in incremental ways, one step at a time. And unless you have the ability and the fortitude to stay in this movement, and put up with the tedious hard work that's involved, then go somewhere else, because what we need are people who are going to go to work.

We need a vision that we can articulate to each other and to the general public, a vision of what we are about and that we can not only articulate at a college campus rally but at the Kiwanis Club and the Rotary. You should be as interested in that vision as I am. That vision consists of a pluralistic society in which the culture, the values, and the history of Hispanics in this country *is not only tolerated but accepted and valued* as part of the society. We've served this country well in every war in this century; we have participated well beyond our numbers, and we've shown that we could defend this country. The task before us now is to make sure that this country which we have helped build, and which we have defended, accepts its responsibility to give us our due rewards. ■

PART TWO
Justice

JUSTICE: PUBLIC POLICY ISSUES AND STRATEGIES FOR SYSTEMIC CHANGE

Al I. Pérez

Public policy, whether federal or state, is that principle of the law which holds that no subject can lawfully do that which has a tendency to be injurious to the public or against the public good.

In the affirmative sense, public policy can be defined as doing that which has a tendency to be beneficial to the public or that is for the public good.

Perhaps the most important national public policy issue presently confronting the Hispanic community is the question of justice. Many Hispanic organizations have given priority to this issue. The organizations are focusing on problems of police abuse, undocumented workers, bilingual education, employment, and housing. It is not surprising that many of the national issues are the same as the issues Chicanos face in Iowa.

My remarks today will focus on the public policy issues that Chicanos face generally and on the strategies that can be developed or that are being developed to change these policies systematically. My views will reflect the fact that for the past 10 years I have worked in the public policy arena at the federal level in Washington, D.C.

I should first state that I do not intend to dwell on the past; and, I don't intend to dwell on the problems. Too often we Hispanics sit around discussing problems and shedding tears over how rough things are or on how rough we have it. All of us know what the problems are; what we need are strategies for remedying these problems.

Secondly, I would like to state that things are looking good. Hispanics are getting on with the business of getting things done and with determining their own destiny. However, while I do not want to be the prophet of doom, I also do not want to be the prophet of panacea. Things are getting done, but things still remain to be done.

I would like to stress the following recommendations in formulating strategies to bring about public policy changes.

- **Master the subject matter**
 1. law
 2. facts
 3. policies
 4. politics

- **Legitimize your group**
 1. professional work
 2. become part of the agenda
 3. increase your base
- **Develop group image**
 1. media relations
 2. public appearances
 3. increase dialogue
- **Recognize institutional relations**
 1. other interest groups
 2. legislature
 3. executive
- **Be persistent**
 1. follow up on projects
 2. respond to requests
 3. provide assistance

Mastery of subject matter

It is imperative that Hispanic groups master whatever issues they are working on; in this respect, the mastery must include the law, the facts, the policies, and the politics. We should be well aware that for every issue one works on there is a fundamental legal basis. This basis includes constitutional law, statutory law, case law, and regulatory law. I cannot overemphasize the idea that "he who knows the law is king." It is absolutely essential that Hispanic groups analyze and understand the legal underpinnings of the pending issue.

It is also important that Hispanic groups acquire as much information as possible on the issue in question. This means that to the extent possible, every information item on the issue must be reviewed and analyzed. For example, a review of the literature, government publications, reports, etc., that might contain information on the subject matter must be reviewed. If no data exists, it might be possible to do some fast field research on the subject. Once the law and the facts are understood we have to look at extrinsic factors. One of these factors is policy.

Many times it is possible to persuade people strictly on policy grounds. That is, sometimes when an action is not *per se* contrary to the law, it might be contrary to public policy. Since public policy was

defined above as an action that has a tendency to be injurious to the public or against the public good, it is clear that persuading persons on public policy grounds requires arguments that stress the public good. The broader the base of the public you seek to protect, the greater your chances are of prevailing on the issue. That is, even if your concerns are with the Hispanic community, you should attempt to couch public policy arguments in terms of the overall public good. This is not to say that you cannot make public policy arguments specific to Hispanics; what it means is that the broader your "public scope", the better your chances are of prevailing.

Finally, Hispanic groups must thoroughly understand the politics surrounding the subject matter. To do this you must establish effective communication with politicians and political groups. It does no good to argue for greater rights for Chicanos to a committee of the legislature chaired by a legislator who has no Chicanos in his or her district.

The best way to master the politics of the issue is to become part of the political process. Hispanics must assert themselves in the political arena. Hispanics in Iowa, for example, have a splendid opportunity to make political gains during the Iowa presidential caucus votes. Hispanics have to understand the political nature and nuances of the issues with which they are involved. If the judgment is that the politics are not right this time, Hispanic groups should wait for a more opportune time.

Legitimizing your group

A group with no legitimacy will fail in any attempt to influence public policy. The most fundamental way to acquire legitimacy is by professionalizing your work product and your approach.* This means that whatever you do must be done right and must be presented in a persuasive fashion. It is not just sufficient to be right, you must be *diplomatically right*.

A group can further obtain legitimacy by becoming part of the agenda of the activities evolving on the subject matter. That is, your group must be seen and perceived as a necessary element in public policy formulation. (Example: Hispanic Higher Education

*It is obvious that pure "political muscle" gives some groups legitimacy. However, even this legitimacy is based on the ability of the group to systematically (i.e., professionally) apply this muscle.

Coalition) It is necessary to talk to officials, present facts, give testimony, propose changes and to let people know you exist. If you are out of sight, you are out of mind. A corollary to this is that people generally will take you only as seriously as you take yourself. Thus, taking your work, your goals, and your arguments seriously, is the key to other people taking you seriously.

Finally, the greater your representational base, the greater legitimacy your group will be given. An Hispanic group supported by church and labor groups will have a lot more legitimacy than the group standing on its own.

Develop group image

It is important that a group seeking to influence public policy develop a public image. The development of such an image does not happen by accident. You have to work at it. The best way to accomplish this is by getting media coverage. Hispanic groups must always factor in the media when these groups seek to act. If this is not done, you will be ignoring one of the most powerful institutions in modern society.

A group can add to its public image by attending events and speaking out on the issues. If you are working on educational issues, you must make an effort to attend the many meetings, seminars, lectures, etc., dealing with education; also you must make your presence felt. It does no good to go to a meeting and stand against the wall looking cool. The caveat here is that you have to know the issue being discussed. As the Spanish saying goes, *Boca cerrada, mosca no entra*.

Recognize institutional relations

Influencing public policy requires what psychologists know as the gestalt approach. This approach (in the public policy sense) requires Hispanic groups to examine the issue from a total perspective. For example, for every issue you are interested in, there are a host of other interest groups that have a stake in the outcome of the issue. Hispanic groups have to identify these groups and either get them on your side, neutralize them or fight them. The more groups you fight the less successful you will be.

If they are dealing with the executive branch, Hispanic groups have to identify the interests the

legislative branch has on the issue; the reverse is also true. The better these institutional relations are understood the more influential you will be in the public policy arena.

Be persistent

Finally, Hispanic groups have to be persistent in pursuing goals. It is necessary that a systematic follow-through is carried out. There are only two significant steps in attempting to influence public policy: the beginning and results. There can be no end unless there are results. It is necessary that Hispanic groups make contacts, present views, seek responses, follow up when there is no response, and generally pursue the issue until people get so tired of your persistence that they respond just to get you off their backs.

Summary

There are no secrets to being successful in influencing public policy. The elements of success are well known. What Hispanic groups have to do is to use these elements. In Washington, D.C. more and more Hispanic groups are organizing their work along these lines. Lacking the more visible elements of political power—large voting bloc or large financial resources—Hispanic groups must rely on other traditional approaches to influence public policy. It has been my pleasant experience that in the past five years Hispanics have experienced major successes in influencing public policy. This process is irreversible and, as a matter of fact, will become more powerful.

It is inevitable that Hispanics in Iowa will also be part of this move forward. ■

THE POLICE USE OF EXCESSIVE FORCE: A COMMUNITY RELATIONS ASSESSMENT

Pascual G. Marquez

The Community Relations Service (CRS), was created by Title X of the Civil Rights Act of 1964 "to provide assistance to communities . . . in resolving disputes, disagreements, or difficulties relating to discriminatory practices based on race, color, or national origin . . ." It is under the general authority of the Attorney General and is headed by a Director, who is appointed by the President with the advice and consent of the Senate.

CRS not only aids in resolving disputes, disagreements, or difficulties as they erupt, but also helps communities achieve the kind of progress which will enable them to avoid racial upheavals. Its goal is to help bring about rapid and orderly progress toward securing a life of justice, equal opportunity, and human dignity for all American citizens.

The service's primary activity is as a third party intermediary. This role involves applying conciliation and mediation techniques, a part of which is providing technical assistance. The benefit to communities is that voluntary action avoids federal or other enforcement action, the costs of litigation, and disruptive protests that often occur when differences are not settled for long periods.

In conciliation, trained CRS experts serve as a source of independent perspective upon which disputing parties can depend for objective judgment and recommendations for settlement. Conciliation is, in CRS operational terms, an informal process of diverting tensions into constructive dialogue that hopefully will lead to a voluntary settlement. The service facilitates the dialogue so that issues and opposing views are examined, provides a federal presence in critical situations, and tries to leave behind a mechanism to resolve future disputes.

Mediation is a formal process in which the CRS professional mediator acts as a third party in assisting disputants to reach a written settlement of their differences. It involves setting up and conducting formal negotiations. The service uses this approach only if both sides are willing since it entails systematic consideration of a set agenda of issues at the negotiating table. The objectives of

conciliation and mediation are the same except that mediation seeks the written agreement formalizing understandings reached.

As an integral part of conciliation and mediation, CRS provides technical assistance directly to public and private agencies and organizations to help correct or alleviate problems which cause friction with ethnic groups. Technical assistance can range from conducting training in conflict management to providing resource materials, program tools, and models indicating how other agencies or community groups have dealt effectively with similar problems.

The service offers assistance either on its own motion, when in its judgment peaceful relations among a community's citizens are threatened, or upon request of appropriate state or local officials or other interested persons. The cooperation of appropriate state and local public and private agencies is sought in carrying out these activities.

Program Priorities

To facilitate cost-benefit analysis, increased productivity in delivery of its services, and other goals, the agency restructured its programs in Fiscal Year 1978. This restructuring will provide the framework for resource allocation, program analysis, and policy decisions. It also highlights the agency's fundamental objects and aids in program planning. Henceforth, casework will focus on the following program areas, which are listed in the order of priority:

- **Administration of Justice**
 1. use of excessive force
 2. corrections
 3. police/community relations
- **Education**
 1. school desegregation
 2. school disputes
- **General Community Relations**
 1. employment
 2. housing
 3. transportation
 4. health and environment
 5. revenue sharing

- 6. state and local agencies
- 7. recreation
- 8. immigration

- **Other**

Administration of Justice (AOJ)

This program will be directed toward resolving, reducing the occurrence of, and preventing conflicts and disputes arising from perceived discriminatory practices in the criminal and civil justice system. Greatest emphasis is on alleged police use of excessive force and its consequences. While there are exceptions, this is primarily a question of police use of firearms. Blacks and Hispanics are disproportionately represented among those fatally shot, and increasingly, the reaction to shootings in the minority community is hostile.

The service regards this as currently the number one problem between police and minorities. For that reason an internal task force was set up to determine how the agency's resources could be used most effectively to address it. A key task force recommendation—accepted for implementation—is to promote adoption by police departments of model firearms policies. Other elements of the program include offering training assistance to police departments in crisis intervention and human relations, and facilitating local cooperation to reduce the incidence of use of excessive force.

The second component of the AOJ program is corrections. Upon request, CRS intervenes to reduce racial/ethnic tensions in penal institutions. Disturbances occur both between white and minority inmates and in regard to alleged racial discrimination by penal officials. The agency offers its mediation services as an alternative to litigation. Generally, the program is designed to improve relations among inmates and officials through, for example, improved grievance procedures, human relations training for corrections officers and better understanding of rights and responsibilities on all sides.

The police/community relations component of the AOJ program addresses areas of stress between police and minorities other than the excessive force issue. Among these are minorities' belief that their neighborhoods are not adequately policed because of racial bias, a sense that discourteous behavior

and harassment are often institutionalized, and alleged hiring discrimination. Police officers, on the other hand, complain about unwarranted criticism and a lack of cooperation from minorities.

To address this division, CRS initiates human relations dialogue between police and minority residents, often, the agency establishes some kind of permanent forum for discussing problems and grievances. In addition, upon the request of police departments, the service offers technical assistance such as developing human relations training courses for police officers.

Education

This program is concerned with resolving, reducing, and preventing difficulties growing out of racial/ethnic discrimination in the educational system, both within and outside the classroom. One component is school desegregation, the primary objective of which is peaceful implementation of desegregation plans, especially where a complex transportation scheme or major redistricting is involved. Assistance varies but mostly includes: advising school officials, police and others on contingency planning; conducting human relations and conflict management training for teachers and other school personnel; and providing such assistance to federal courts as training court-appointed monitors, reviewing school disciplinary practices, and advising on the human relations aspects of proposed school programs.

A second component is school disputes. In addition to desegregation problems, there are considerable community difficulties because of issues such as allegedly discriminatory discipline and unfair hiring practices. A number are "second-generation" desegregation issues, such as ability grouping and an absence of minority involvement in curriculum development and extracurricular activities. CRS' aim is to provide on-site conciliation assistance in critical situations, but also to help establish mechanisms that enhance the likelihood that such problems can be resolved before they become critical.

General Community Relations

This program aims to resolve, reduce, and prevent disputes over employment, housing, immigration, and a wide range of other interrelated community issues. It reflects the agency's belief that there will

continue to be white-minority contention over jobs, a decent place to live, and other matters affecting the quality of life in communities. Whether such disputes result or are perceived to result from discriminatory practices, CRS offers third party assistance to establish harmonious community relations.

Most frequently, these disputes involve local government. However, the difficulty is sometimes between minority residents and some other local institution. On occasion, CRS is asked to intercede in disputes between ethnic groups that are disrupting peaceful community relations.

Other

A fourth program area was added to cover dispute resolution activity pursued because of special circumstances. It involves cases that do not readily fit into the other categories, but which are important because of their emergency or critical nature. Recent examples include the Kent State University Gymnasium Construction Dispute of 1977, in which CRS became involved at the request of U.S. District Judge Thomas D. Lambros, and the more recent dispute between Skokie, Illinois, and a Neo-Nazi Group. The agency intervenes in only a few such cases from year to year.

During recent years in the United States there has been increasing concern over the manner in which police treat civilians in general, and minorities, in particular.

Criticism has been aimed at a number of police departments all over the country. In fact, the police use of excessive or deadly force problems have for the last 5 fiscal years dominated the work of this agency. Although the problems range from simple traffic disputes to major confrontations—the most volatile and common occurrence which has led to seriously fractured police/minority relationships—is the police use of excessive or deadly force.

There is no single issue which divides Hispanic Americans and the police, or which has a more awesome potential for serious disorder, than this one.

I would like to briefly analyze this issue, isolate a number of its community relations implications, and present what we in CRS are planning to do to have a

greater impact on this urgent problem.

As you know, the police by necessity, have unique power in their position. They are the only governmental authorities legally permitted to use physical force against a citizen in performing their designated duties.

An officer's decision to use a weapon is historically grounded in strict legal terms. And while these terms are based on society's views of what is reasonable and just, the stark reality of an incident in the street more often than not demands that the officer make a personal decision. And this decision is based on little more than what the officer views as reasonable and just at that very instant.

As a Justice Department employee, I know that such an agonizing decision can be fully understood only by the one who has had to make it.

Unfortunately, the community views only the end result, theirs is not a concern for the officer's individual duty, or for the delicate balance of judgments to be made on his part. Instead, they see only what appears to be an inoperable system of justice in far too many fatalities at the hands of the police.

Compounding the problem, we found that state laws limiting a police officer's use of deadly force to arrest a felony suspect are not uniform. Therefore, it is extremely difficult to come up with a performance standard. Basically, there are three categories under which the various state laws fit:

1) Common Law: Under common law, which dates back to 15th-century England and 18th-century America, all felonies are punishable by death. So the use of deadly force to arrest a felony suspect is generally sanctioned. This is, of course, the least restrictive policy. Twenty-four states adopt this approach, but 17 have placed such vague statements as "reasonable belief" or "sufficient cause to assume" into the books to further guide an officer's discretion.

2) Forcible Felony Rule: In this case, state laws specify the kinds of felonies for which deadly force may be employed; or they mandate that only "forcible felonies" justify force. Seven states adopt the forcible felony approach.

3) Model Penal Code Approach: Here, the technical

classification of a crime such as a misdemeanor or a felony is ignored: the need to apprehend suspects vs. the safety of the arresting officer vs. the value of human life. In other words, the model penal code approach is one based on the danger to the suspect and the officer, and to society on the whole. Seven states adopt this approach.

Twelve states have no justification statutes limiting an officer's use of deadly force. Nonuniformity is evident. Some states follow the common law approach; others follow the forcible felony rule; others the model penal code approach; while others have no state justification at all on deadly force.

Still further compounding the problem is the lack of consistency in the classification of crimes by the various states. What is considered a felony in one state might be a misdemeanor in another, and in a third may not even be a crime.

There are many studies which document the expressed hostility between police and minorities.

Our caseload analysis and those various studies have led me to conclude that there are almost as many unanswered questions surrounding the issue of deadly force as there are tragic cases to document its existence. Questions like:

Where are the cases occurring?

What are the consequences in the community?

What precipitates the use of such force?

Who are its most likely victims?

Do the characteristics of these victims differ as different laws, policies and practices are followed?

What are the legal problems in defining these policies and practices?

And, finally, what has been done and what can be done to resolve the issue?

Let's briefly examine some of these questions.

It is commonly believed that tragic police cases arise only in large urban areas; they do not. The police/community friction arising from the police use of deadly force knows no boundaries in terms of city population, size or political power of the minority constituency, or size of the municipal police force.

We have found, however, that fewer cases are likely to arise when the community's values, race, and social status are similar to those of the police and

where institutional mechanisms are established for citizen participation in the criminal justice process.

This has occurred in both small and large cities. More often than now, however, citizen participation has been an ineffective tool in dealing with the legal and moral web of problems spun around the deadly force issue. Existence of citizen review boards and the like may therefore result in fewer actual cases, but rarely have they resulted in the more peaceful or fair review of those cases which have arisen.

We've learned that excessive use of force cases arise from a great range of circumstances. They do not always result from an initial life-and-death situation for the police officer. While some have indeed involved the police response to actual and violent confrontations, others have escalated from incidents as innocuous as the writing of a traffic ticket or the breakup of a lovers' quarrel.

Exactly how many minorities are killed by police action is also a major question. To date, no one knows. Accurate data on Hispanic Americans is particularly difficult to find. Few governmental or private agencies carefully compile such Hispanic statistics.

Every study that has been undertaken, however, clearly documents the issue's seriousness for all citizens. And, as monitors of racial and ethnic relations, we know that if a problem is considered urgent for the population at large, it has more than likely reached crisis proportions for our Hispanic population. A few studies have already indicated the degree to which minorities are affected:

A Chicago law enforcement study group reports that police in that city killed a civilian every 11.9 days and wounded one every 4.3 days. In one 44-month period, preliminary indications are that minorities were disproportionately victims in these cases.

A police foundation report on deadly force, which covered seven major U.S. cities, found that 80 percent of the nonfatally shot civilians were minority, while 78 percent of those killed were minority.

A study by the Office of Policy Planning in Seattle notes that while blacks account for only nine percent of Seattle's population, they comprised 49 percent of the people shot by police in a 3-year period.

As you can see, the deadly force issue is many-sided and not simple to get a handle on. The emotional impact of the issue is the first tackling block which must be overcome.

While cases like the Morales and Torres cases will never be forgotten by Hispanic organizations and leaders, and while the mention of justice in these cases could never be justified, it is appropriate for Hispanic leaders and groups to work positively from the lessons learned there in order that Morales and Torres may never again occur.

The thrust of any approach to this issue must be one based not on any individual case and the resulting emotions. *Rather, it must focus on the institutional practices of the police and joint positive approaches by both police and citizens for productive change.*

Only then can the rightfully placed bitterness achieve some positive results.

We, at CRS, envision working closely with a number of outside groups in two different ways:

1. Consultation with minority organizations, such as LULAC and GI Forum, police associations, relevant research and civic groups and government agencies for information and ideas,
2. Joint planning with a small number of these groups for collaborative undertakings. These joint undertakings would be those in which

CRS could not function as well alone, and those in which our association with professional police organizations will enhance effectiveness.

Other organizations we will consult with include: The Police Foundation, IACP, Hispanic Commander Officers Association, National Organization of Black Law Enforcement Executives, National Urban League, NAACP, CRD, National Alliance for Safer Cities, etc.

We have concluded that deadly force has been noted as an issue which concerns all minorities. Recently, the NAACP, the Urban League, LULAC, Maldef, The Puerto Rican Legal Defense and Education Funds, and other groups have all stated their concern over this issue of loose discretion in the use of firearms and other deadly weapons.

CRS hopes to be able to assist all these groups—perhaps at a joint meeting in the future—formulating strategies for attacking the problem. The issue appears to have galvanized most minority organizations, and we hope that through the knowledge and experience gained there, together, we may arrive at a solution that establishes a greater trust and respect between minorities and police departments all across the country.

Such an effort is past due. ■

SELECTED CASES AND IMPLICATIONS OF MINORITY EDUCATION

Roman De La Campa

Unfortunately, and I am ashamed to say this, in many of our schools in Texas, a Spanish-speaking child is never allowed to speak Spanish, even on the playground. Whenever he does, he is often punished severely. We seem to think that if we can make children *talk* "American", we can make them *be* American, never realizing that by making them reject themselves as individuals, we are damaging their "Self-identity", which psychologically is essential for success in school and later life. The teachers, although they may be sympathetic and sincere are usually beset by pressures of time and curriculum and must make these children fit into the majority group as soon as possible. To do this, intelligence and achievement tests are given which Spanish-speaking children can in no way answer correctly.

So, from the very first of school, even though many of the children may be potentially very bright, they may be labeled, because of these tests, as nonachievers. Thus, the teacher with all the many other problems may tend not to encourage these children to develop goals that they should develop.

Because of the many disastrous results in the education of these children, urgent changes are needed. Teachers and administrators who are responsible for the schooling of these children have not failed in their task because they want to, but programs that will fulfill their needs are expensive and beyond the reach of local districts. By obtaining greatly needed Federal assistance and feasible guidelines for establishing effective programs, a "blueprint" for action could be given to the schools that would serve as a positive catalyst for overall improvement.

One of the good features of biligualism is that it gives impetus to the training in both languages. I realize more every day that until all connected with the education of these children—teachers, administrators, and the community alike—consider it a foreign or second language problem (not an intellectual one) that very little can be accomplished. Once this basic premise is established, other aspects of the problem will fall into their proper place and perspective.

The training of teachers in effective methods of

teaching a second language is an absolute essential. Other areas of teacher training are needed in the fields of cultural anthropology and sociological problems. As a people, we come from a monocultural orientation, and it is very difficult for us often times to consider the different racial and national characteristics of the children in our charge. By giving special courses in psychology, we could aid teachers in learning to accept these children with affection and understanding, thereby helping them build self-respect, self-confidence, and self-identity.

By teaching them the mastery of their native language and keeping them from rejecting their homes and culture, we can keep them from being on the defensive in their school world and give them the opportunity of becoming better prepared in the second language through the presentation of issues upon which the court so largely depends for illumination of difficult constitutional questions. [*Baker v. Carr*, 369 U.S. 186, 204 (1962)(2)].

In *Brown v. Board of Educ.* 347 U.S. 483, 98 L. Ed. 873, 74 S. Ct. 686, 38 A.L.R.2d 1180 (1954), the trial court held that a state law school can never consider race as one criterion in its selection of first-year students. In holding that all such racial classifications are *per se* unconstitutional, the trial court stated in its oral opinion:

"Since no more than 150 applicants were to be admitted the admission of less qualified resulted in a denial of places to those otherwise qualified. The plaintiff and others in this group have not, in my opinion, been accorded equal protection of the laws guaranteed by the Fourteenth Amendment."

In 1954 the United States Supreme Court decided that public education must be equally available to all regardless of race.

After that decision the Fourteenth Amendment could no longer be stretched to accommodate the needs of any race. Policies of discrimination will inevitably lead to reprisals. In my opinion the only safe rule is to treat all races alike, and I feel that is what is required under the equal protection clause.

In *Brown v. Board of Educ.*, The Supreme Court

addressed a question of primary importance:

Does segregation of children in public schools solely on the basis of race, even though the physical facilities and other tangible factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does.

The court in *Brown* held the equal protection clause of the Fourteenth Amendment prohibits state law from requiring the operation of racially segregated, dual school systems of public education and requires that the system be converted into a unitary, nonracially segregated system. In so holding, the court noted that segregation inevitably stigmatizes black children:

To separate them from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone.

Brown v. Board of Educ., *supra*. Moreover, "the impact is greater when it has the sanction of the law: for the policy of separation of the races is usually interpreted as denoting the inferiority of the Negro group".

Brown did not hold that all racial classifications are *per se* unconstitutional; rather, it held that invidious racial classifications--i.e. those that stigmatize a racial group with the stamp of inferiority--are unconstitutional. Even viewed in a light most favorable to plaintiff, the "preferential" minority admissions policy administered by the law school is clearly not a form of invidious discrimination. The goal of this policy is not to separate the races, but to bring them together. And, as has been observed,

Preferential admissions do not represent a covert attempt to stigmatize the majority race as inferior; nor is it reasonable to expect that a possible effect of the extension of educational preferences to certain disadvantaged racial minorities will be to stigmatize whites.

In *Green v. County School Bd.*, (391 U.S. 430, 20 L. Ed. 2d 716, 88 S. Ct. 1689 (1968)), the Supreme Court considered a school board's adoption of a "freedom-of-choice" plan which allowed a student to choose his own public school. No student was

assigned or admitted to school on the basis of race. In holding that, on the facts presented, the plan did not satisfy the board's duty to create a unitary, nonracial system the court stated:

In the context of the state-imposed segregated pattern of long standing, the fact that in 1965 the Board opened the doors of the former "white" school to Negro children and of the "Negro" school to white children merely begins, not ends, our inquiry whether the Board has taken steps adequate to abolish its dual segregated system.

... The burden on a school board today is to come forward with a plan that promises realistically to work, and promises realistically to work *now*.

As Judge Sobeloff has put it, "Freedom-of-choice" is not a sacred talisman; it is only a means to a constitutionally required end--the abolition of the system of segregation and its effects. If the means prove effective, it is acceptable, but if it fails to undo segregation, other means must be used to achieve this end. The school officials have the continuing duty to take whatever action may be necessary to create a "unitary, nonracial system." *Bowman v. County School Board* (382 F. 2d 326, 333 (C.A. 4th Cir. 1967) (concurring opinion).

The Supreme Court in *Swann v. Charlotte-Mecklenburg Bd. of Educ.*, 402 U.S. 1, 16, 28 L. Ed. 2d 554, 91 S. Ct. 1267 (1971), unanimously held that school authorities, in seeking to achieve a unitary, nonracial system of public education, need not be "color-blind", but may consider race as a valid criterion when considering admissions and producing a student body:

School authorities are traditionally charged with broad power to formulate and implement educational policy and might well conclude, for example, that in order to prepare students to live in a pluralistic society each school should have a prescribed ratio of Negro to white students reflecting the proportion for the district as a whole. To do this as an educational policy is within the broad discretionary powers of school authorities; absent a finding of a constitutional violation, however, that would not be within the authority of a federal court.

The Supreme Court then approved the district court's opinion requiring the school authorities to consider race in determining the composition of individual schools:

As we said in *Green*, a school authority's remedial plan or a district court's remedial decree is to be judged by its effectiveness. Awareness of the racial composition of the whole school system is likely to be a useful starting point in shaping a remedy to correct past constitutional violations.

North Carolina Bd. of Educ. v Swann, 402 U.S. 43, 45, 28 L. Ed 2d 586, 91 S. Ct. 1284 (1971). *Accord. United States v. Jefferson County Bd. of Educ.*, 372 F2d 836 (5th Cir. 1966), *aff'd en banc*, 380 F. 2d 385 (5th Cir. 1967), *cert. denied sub nom., Bd of Educ. v. United States*, 389 U.S. 840, 19 L. Ed. 2d 104, 88 S. Ct. 77 (1967).

Clearly, consideration of race by school authorities does not violate the Fourteenth Amendment where the purpose is to bring together, rather than separate, the races. The "minority" admissions policy of the law school, aimed at insuring a reasonable representation of minority persons in the student body, is not invidious. Consideration of race is permissible to carry out the mandate of *Brown*, and, as noted, has been required in some circumstances.

Generally, when reviewing a state-created classification alleged to be in violation of the equal protection clause of the Fourteenth Amendment, the question is whether the classification is reasonably related to a legitimate public purpose. And, in applying this "rational basis" test, "A discrimination will not be set aside if any state of facts reasonably may be conceived to justify it." *McGowan v. Maryland*, 366 U.S. 420, 426, 6 L. Ed. 2d 393, 81 S. Ct. 1101 (1961).

Loving v. Virginia, 388 U.S. 1, 10-11, 18 L. Ed. 2d 1010, 87S. Ct. 1817 (1967). *Accord. McLaughlin v. Florida*, 379 U.S. 184, 13 L. Ed. 2d 222, 85 S. Ct. 283 (1964); *Hunter v. Erickson*, 393 U.S. 385, 21 L. Ed. 2d 616, 89 S. Ct. 557 (1969).

It has been suggested that the less strict "rational basis" test should be applied to the consideration of race here, since the racial distinction is being used to redress the effects of past discrimination; this, because the

persons normally stigmatized by racial classifications are being benefited, the action complained of should be considered "benign" and reviewed under the more permissive standard. However, the minority admissions policy is certainly not benign with respect to nonminority students who are displaced by it. See O'Neil, *Preferential Admissions: Equalizing the Access of Minority Groups to Higher Education*, 80 Yale L.J. 699, 710 (1971).

Role of education in the modern industrial state—

We therefore, begin by examining the indispensable role which education plays in the modern industrial state. This role, we believe, has two significant aspects: first, education is a major determinant of an individual's chances for economic and social success in our competitive society; second, education is a unique influence on a child's development as a citizen and his participation in political and community life. "(The pivotal position of education to success in American society and its essential role in opening up to the individual the central experiences of our culture lend it an importance that is undeniable.)" (Note, *Development in the Law—Equal Protection* (1969) 82 Har. L. Rev. 1065.) Thus, education is the lifeline of both the individual and society.

The fundamental importance of education has been recognized in other contexts by the United States Supreme Court and by this court. These decisions—while not *legally* controlling on the exact issue before us—are persuasive in their accurate factual description of the significance of learning.

The classic expression of this position came in *Brown v. Board of Education*, (1954), 347 US 483 (98 L. Ed. 873, 73 S. Ct. 686, 38 A.L.R. 2d 1180) which invalidated *de jure* segregation by race in public schools. The Supreme Court declared:

Today, education is perhaps the most important function of state and local governments. Compulsory school attendance laws and the great expenditures for education both demonstrate our recognition of the importance of education to our domestic society. It is required in the performance of our most basic public responsibilities, even service in the armed forces. It is the very foundation of good citizenship. Today, it is a principal

instrument in awakening the child to cultural values, in preparing him or her for later professional training, and in helping him or her to adjust normally to his or her environment. In these days, it is doubtful that any child may reasonably be expected to succeed in life if he or she is denied the opportunity of an education. Such an opportunity where the state has undertaken to provide it, is a right which must be made available to all on equal terms.

The twin themes of the importance of education to the individual and to society have recurred in numerous decisions of the Supreme Court. Most recently in *San Francisco Unified School Dist. v. Johnson*, 3 Cal. 3d 937.

When children living in remote areas brought an action to compel local school authorities to furnish them bus transportation to class, we stated: "We indulge in no hyperbole to assert that society has a compelling interest in affording children an opportunity to attend school. This was evidenced more than three centuries ago, when Massachusetts provided the first public school system in 1647." And today an education has become the *sine qua non* of useful existence. In light of the public interest in conserving the resource of young minds, we must unsympathetically examine any action of a public body which has the effect of depriving children of the opportunity to obtain an education." (*Manjares v. Newton* (1966) 64 Cal 2d 365-376 (49 Cal. Rptr. 805, 411 p. 2d 901)).

And long before these last mentioned cases, in *Piper v. Big Pine School Dist.* supra, 193, Cal 664, where an Indian girl sought to attend state public schools, we declared: "The common schools are doorways opening into chambers of science, art, and the learned professions, as well as into fields of industrial and commercial activities. Opportunities for securing employment are often more or less dependent upon the rating which a youth, as a pupil of our public institutions, has received in his or her school work. These are rights and privileges that cannot be denied." Although *Manjares* and *Piper* involved actual exclusion from the public schools, surely the right to an education today means more than access to a classroom.

Conclusions:

It is illuminating to compare in importance the right

to an education with the rights of defendants in criminal cases and the right to vote--two "fundamental interests" which the Supreme Court has already protected against discrimination based on wealth. The analogy between education and voting is much more direct: both are crucial to participation in, and the functioning of, a democracy. Voting has been regarded as a fundamental right because it is "preservation of other basic civil and political rights..." *Reynolds v. Sims*, supra, 377 US 533, 562 (12 L. Ed. 2d 506, 527). The drafters of the California Constitution used this same rationale--indeed, almost identical language in expressing the importance of education. Article IX, section 1 provides: "A general diffusion of knowledge and intelligence being essential to the preservation of the rights and liberties of the people, the legislature shall encourage by all suitable means the promotion of intellectual, scientific, moral and agricultural improvement."

The need for an educated people assumes greater importance as the problems of our diverse society become increasingly complex. The U.S. Supreme Court has repeatedly recognized the role of public education as a unifying social force and the basic tool for shaping democratic values. The public school has been termed "the most powerful agency for promoting cohesion among a heterogeneous democratic people...at once the symbol of our democracy and the most pervasive means for promoting our common destiny." *McColum v. Board of Education* (1948) 333 US 203, 216, 231 (92 L. Ed. 649, 661, 68 S. Ct. 461, A.L.R. 2d 1338) (Frankfurter, J. concurring). In *Abington School District v. Schempp* it was said that "Americans regard public schools as a most vital civic institution for the preservation of a democratic system of government."

EDUCATION AS A FUNDAMENTAL INTEREST

We are convinced that the distinctive and priceless function of education in our society warrants, indeed compels, our treating it as a "fundamental interest."

First, education is essential in maintaining what several commentators have termed "free enterprise democracy"--that is, preserving an individual's opportunity to compete successfully in the economic marketplace, despite a disadvantaged background. Accordingly, the public schools of this

state are the bright hope for entry of the poor and oppressed into the mainstream of American society.

Second, education is universally relevant. "Not every person finds it necessary to call upon the fire department or even the police in an entire lifetime. Relatively few are on welfare. Every person, however, benefits from education...." Coons, Clune & Sugarman, *supra* 57 Cal. L. Rev.

Third, public education continues over a lengthy period of life--between 10 and 13 years. Few other government services have such sustained intensive contact with the recipient.

Fourth, education is unmatched in the extent to which it molds the personality of the youth of society. While police and fire protection, garbage collection and street lights are essentially neutral in their effect on the individual psyche, public education actively attempts to shape a child's personal development in a manner chosen not by the child or his parents but by the state. "The

influence of the school is not confined to how well it can teach the disadvantaged child; it also has a significant role to play in shaping the student's emotional and psychological make-up." *Hobson v. Hansen*, *supra*, 269 F. Supp. 401, 483.

Finally, education is so important that the state has made it compulsory--not only in the requirement of attendance but also by assignment to a particular district and school. Although a child of wealthy parents has the opportunity to attend a private school, this freedom is seldom available to the indigent. In this context, it has been suggested that "a child of the poor, assigned to an inferior school takes on the complexion of a prisoner, complete with a minimum sentence of 12 years." Coons, Clune & Sugarman, 57 Cal. L. Rev. ■

(Revised synthesis of speech delivered at Hispanics in Iowa: A Missing Link in Public Policy Conference held in Des Moines, Iowa, on October 13, 1979. For publication in Conference Proceedings.)
Copyright © Roman De La Campa

INTERPRETER SERVICE: A RIGHT OR A PRIVILEGE?

Miguel A. Terán

The administration of justice becomes the application of law for Hispanics or other non-English speaking persons* as they become involved in the courts, or seek administrative remedies readily available to English speaking citizens of this State and in this country. For many, interpreter service becomes vital. This must be seen as a constitutional right rather than a privilege. For example, in testimony before the U.S. Commission on Civil Rights, officials estimated that between thirty to forty percent of Hispanic criminal defendants require the aid of an interpreter. It may be suspected that in most states regardless of ethnic composition, a similar ratio would hold true. Yet, we find that only thirty five states make statutory provisions for appointing interpreters and only three states (California, New York and Kansas) make provisions safeguarding the accuracy of the interpretations.

Most states' statutes are modeled after the federal rules of criminal procedures 28¹, which provides:

"Interpreters: The court may appoint an interpreter of its own selection and may fix the reasonable compensation of such interpreter. Such compensation shall be paid out of funds provided by law or by the government, as the court may direct."

As provided by Federal rules, most state statutes do not require the courts to provide interpreters and most leave it solely to the discretion of the judge.² When one considers that the essence of all court proceedings is communication between people, that judgement rests in the court's ability to reconstruct from polemic perspectives a historical event. One can only question how justice is rendered for the non-English speaking by our courts.

Recently some states have amended their statutes and now require that translators be appointed. Illinois, provides for a translator:

"Whenever any person accused of committing a felony or misdemeanor is to be tried...the court shall upon its own motion or that of the

defense or prosecution...determine whether the accused is capable of understanding...and expressing himself in the English language...If the court finds the accused incapable..., the court shall appoint an interpreter...whom he can understand and who can understand him."³

Similar provisions are found in Michigan, California, New Mexico, Texas and Iowa.⁴

Within these states one finds some minor differences with Michigan being the most protective. Provision is made for an interpreter to assure the defendant's total defense by (1) interpreting for the defendant and (2) for the court as well. It also is similar to Illinois in that it requires that the accused be understood and understand the interpreter. The Iowa Code provides interpreters in administrative hearings and not just to the courts. Its weakness lies in that it does not assure interpreter competence though it allows the judge to disqualify interpreters.

Perhaps the most protective of all state statutes for non-English speaking persons is that of the state of Kansas. It provides:

"Interpreters...a qualified interpreter shall be appointed in the following cases for persons whose primary language is other than English...

- a. In grand jury proceedings...
- b. In any court proceeding...
- c. In any civil proceeding...
- d. In any proceeding before a board, commission, agency, or licensing authority of the state or any of its political subdivisions...
- e. When such a person is arrested...prior to any attempt to interrogate or take a statement..."

It also requires the appointing authority to determine that the interpreter can communicate and accurately interpret for the intended person. Since a person whose primary language is not English may need an interpreter from the moment of the arrest (i.e., MIRANDA warnings, arraignment, a

*Non-English speaking persons is used throughout to mean persons who communicate in languages other than English or who have a limited or restricted command of the English language.

grand jury appearance), we can only conclude that Kansas is the only state whose statutory provisions protect non-English speaking persons.

Having reviewed the statutory provisions we can now explore why it is so important that persons involved in the courts be provided with translators. In so doing, we will recognize why most statutory provisions fall short and do not satisfy the constitutional requirements.

In most states, the interpreter is provided for the benefit of the court. In most cases interpretations are provided by persons who are not trained to translate and who have little or no training in legal terminology. Interpretations are primarily made of testimony of non-English speaking witnesses and little or no effort is made to interpret for the defendant. In other words, in most states the non-English speaking witnesses and non-English speaking defendants sit in court totally unable to understand the proceedings.

The Sixth amendment provides the accused with the right to confrontation. This has long been recognized to mean the right of the accused to hear the witnesses testify against him and to cross-examine them. In *Pointer vs. Texas* Mr. Justice Black, writing for the court, observed:

There are few subjects, perhaps, upon which this court and other courts have been more nearly unanimous than in their expression of belief that the right of confrontation and cross-examination is an essential and fundamental requirement for the kind of fair trial which is this country's constitutional goal. Indeed, we have expressly declared that to deprive an accused of the right to cross-examine the witness against him is a denial of the Fourteenth amendment's guarantee of due process of law.⁶

This same conclusion was affirmed in 1970, *U.S. ex. Rel. Negron vs. New York*, the court of appeals for the second circuit.⁷ *U.S. vs. Carrion* (1973) further recognized the need to require interpreters even if the defendant had some ability to understand and communicate in English.⁸

Furthermore, the Sixth amendment right to counsel cannot be satisfied unless the attorney is able to communicate with his or her client. The attorney may be extremely competent in technical legal skills; but, in effect, linguistically incompetent. The

attorney cannot effectively carry out the defense of the accused. Therefore, it is essential that an interpreter serve as a medium through which counsel can communicate with the accused in order to meet constitutional right to counsel.

The right to an interpreter for non-English speaking criminal defendants has been repeatedly supported in various cases on constitutional basis. However many courts simply find that the accused has waived it by not speaking up to assert his or her right to an interpreter. It is peculiar that courts expect non-English speaking criminal defendants, unfamiliar with our judicial system, and totally unaware of their rights, to speak up and assert their right to an interpreter. In *U.S. ex. Rel. Negron vs. New York*, the court held that if the right is unknown...there can be no intention to waive it, by failure to assert it timely.¹⁰

The judicial system usually overloaded with cases attempts to speed up the process as much as possible. In most cases the decision to appoint an interpreter rests with the trial judge. It is not uncommon to find the judge deciding solely by questioning the defendant with short common questions. In some cases the accused may understand these initial questions and affirm their ability to understand, when in fact, they do not. Instead, the accused merely suspects or understands only parts of the questions. The judge may conclude that an interpreter is not needed. This presents problems because unless cases are appealed, the quality of justice for non-English speaking persons is suspect.

One must consider that in order to guarantee a fair trial to non-English speaking defendants, it is imperative that unbiased, disinterested, fully qualified interpreters be provided. As Chief Justice Moffat stated in *State vs. Vasquez*, "one word mistakenly interpreted or not properly heard could turn the scales from innocence to guilt. Since untested, unlicensed individuals may serve as interpreters, one wonders how the trial judge is able to examine and measure an interpreter's qualifications if the judge is not equally fluent in the foreign language."

Conclusion:

Recognizing that failure to provide a qualified interpreter to non-English speaking persons, in all stages of the judicial process may result in

constitutional violations; it becomes quite clear that Iowa as well as most other states needs to adopt statutory provisions which will meet the language of the constitution and apply fundamental rights equally to all. The following suggestions are provided as a guide toward assuring a fair application of the constitutional right to an interpreter.

The state of Iowa and other states need to amend their statutes to provide for the following:

1. Mandatory appointment of interpreters for deaf, mute, and persons whose primary language is not English, or who exhibit limited English speaking skills, to serve in:
 - a. Grand jury proceedings
 - b. Court proceedings
 - c. Civil proceedings
 - d. In any proceeding before a board, commission agency, or licensing authority of the state or any of its political subdivisions.
 - e. Interrogations which may lead to criminal or civil proceedings.
2. Licensing of interpreters which will serve in

criminal or court proceedings. Rules for licensing must be designed to ensure interpreter competency.

3. Interpretation for all court proceedings must utilize the Simultaneous Method of interpretation. (Using this method the interpreter repeats word-for-word the testimony for the defendant and for the court.)
4. Keeping of tape recording of all proceedings (civil, criminal, boards, commissions, or licensing authority) where non-English testimony is given and or keeping transcription of said testimony for an appropriate length of time. (This record of testimony given in other than English becomes essential in ascertaining accuracy of interpretation and may prove necessary to determine the merits of future appeals.)
5. Interpreters to take the oath in every proceeding in which they will make an interpretation.
6. Proper compensation for interpreter service on consultant basis or provide for adequate salary of court interpreters.

Until such time as the above modifications are effective in all the states, justice will not be served uniformly.

¹U.S. Civil Rights hearing, 118, in Los Angeles, CA (August 17, 1968).

²States whose statutes leave appointment of interpreters at the discretion of the judge or court. Arizona, Delaware, Indiana, Mississippi, Ohio. States that do not provide for language interpreters are: Alabama, Colorado, Maine, Missouri, Montana, Nebraska, New Hampshire, Oklahoma, Pennsylvania, Rhode Island, South Carolina, Tennessee, Vermont, Washington, West Virginia, and Connecticut.

³Illinois Rev. Stat. Ch. 38 §165-11 (1975).

⁴Michigan Stat. Ann. §28.1256 (1) (1971). California evidence Code Sect. 752, ch. 4 (West 1966). N.M. Constitution, Art. 2, §14. Texas Stat. Ann. Art. 3737 d-1 (supp. 1976). Iowa Code ch. 622-A.

⁵Kansas Stat. Ann. §75-4351 to 75-4355 (Supp. 1975).

⁶Pointer U.S. Texas.

⁷U.S. ex. Rel Negron U.S. New York (1970).

⁸U.S. Vs. Carrion No. 72-1243 U.S. Court of appeals first circuit.

⁹State Vs. Vasquez, 101 Utah 444, 121 P. 2d 903 (1942).

¹⁰U.S. Vs. Soga, 379 F. 2d 525 (7th cir. 1967).

¹¹Note, Supra note 7.

¹²State Vs. Vasquez, note, Supra note 8.

PART THREE
Employment

PUBLIC POLICY: HISPANIC EMPLOYMENT

Nancy Barceló

Before addressing the topic of Hispanic Employment, I would like to make a few comments regarding policy makers. By and large, the majority of policy makers are unaware of the concerns and needs of Hispanic people. This becomes obvious when we review policy. Very little policy has been designed to specifically address the needs of Hispanics.

It has only been since 1970 that Hispanics have been recognized by the census as a legitimate minority group with concerns and needs similar to those experienced by other minority groups. We might conclude that prior to 1970, Hispanics had very little input in the design of policy pertaining to equality of opportunity since such policy was primarily designed during the Civil Rights period of the 1960's. This is not to say that we have not benefited from equal opportunity policy designed in the 1960's; but, I merely wish to emphasize that as a people we were excluded because our cultural concerns (history, customs, language, etc.) were not evaluated in the decision making process of policy formulation. To take it one step further, we also did not have an active voice as there were few, if any, Hispanic policy makers on the different levels of government during the 1960's. Our position is not much better today!

In a sense we (Black, Native Americans, etc.) were all lumped together as a single minority with a single solution designed to address our concerns.

I believe a basic fear existed and exists because diversity is a strength which leads to new and different ideas which generate questions that must be answered. As we know, it's much easier to address problems within a group context than to analyze them independently for remedies.

Let me turn to my assigned task: Hispanic Employment Issues.

According to a report prepared by Moses Lukaczer (1976) the Commission on Civil Rights emphasized in *Twenty Years After Brown: Equality of Economics Opportunity*, that while minority groups have made some economic gains in 20 years, their nature, extent, and rate have been marginal.

For the Hispanic, this is especially true. I need only

look to the professional positions in Iowa to confirm our marginal gain. Within education alone, in Iowa, I can count on two hands the number of Hispanics in administrative positions. Not much has changed since I arrived in 1969, in spite of Affirmative Action programs.

Refrigno Roschin cites several factors for disproportionate Hispanic representation in the labor market:

1. receive limited labor market information
2. lack strong pressure groups
3. language barriers
4. encounter discrimination

He states that occupational equality and parity will occur when

1. we are distributed among occupations in much the same way as Anglos
2. our average earning capacity equals that of the majority; (i.e.) when occupational distributions are equal.

The question then becomes, "How do we achieve parity and equality?" Let's look at five strategies:

1. *We must begin to impact policies designed to encourage non-discriminatory behavior of employers.* Studies have shown that factors directly affecting the behavior of the employer are more significant in determining the occupational status of Chicanos than factors relating to the worker or to the community.
2. *We must increase Hispanic educational opportunity.* Evidence suggests there is a direct correlation between education and employment whereby education directly affects our earning power. Education can result in new leadership that can guide and develop policy. Such leadership can only compliment grass roots leadership.

As an educator, I am especially concerned about our lack of representation in education at all levels—students, staff, and faculty. We must reassess educational policy relative to the following:

- Access - Evaluate outreach programs
- Retention - Evaluate services and academic

concerns of students
Research - what are our needs?
Financial assistance - evaluate policy

3. We must Foster such organizations as Labor, GI Forum, task forces in higher education, that can offer us not only visibility by also a reference point for articulating our concerns toward influencing any policy.
4. We must explore policy relative to the needs of the individual groups who comprise the minority populations— Hispanic, Chicano, Asian, Puerto Rican, etc.

We Hispanics cannot be subsumed under a single quality or quantity. This is because our experience has been different.

5. We must reassess policy pertaining to Affirmative Action. It must be made stronger. We must not assume that cooperation to enforce Affirmative Action gains is natural.

Further, we must make the policy of Affirmative Action stronger by not allowing its effectiveness to rely solely upon the goodwill and cooperation of the employer.

In the next decade Affirmative Action will challenge as never before. We must remember that Affirmative Action policy was designed during a period when many economical and attitudinal factors complimented the concept of equality. According to Handel Connolly, in 1954, the country was emotionally exhausted seeking redemption following the assassination of Martin Luther King, Jr., which resulted in the Civil Rights Act of 1964. Second, the issue of Civil Rights in 1964 was a sectional problem limited to the South and, because of the country's economizing we could literally afford to adopt a liberal view on the race question. Economically, there were resources and room to accommodate the Civil Rights demands.

Now, however, with rising unemployment and inflation, new constraints upon the civil rights appeal and upon the effectiveness of Affirmative Action Policy will undoubtedly result.

Our task is enormous, but I remain optimistic because Hispanics will be the "minority" for the 1980's. Our presence will not go unnoticed. ■

CENSUS = RESOURCES FOR HISPANICS

1980 CENSUS IMPORTANT TO HISPANICS

The 1980 census will be taken beginning April 1. The President has issued the following proclamation stressing the importance of full participation in the 1980 census. The proclamation takes on special significance for Hispanics, because we have been undercounted in the past. Undercounting has meant under representation in government, and less than a full share of federal resources for Hispanic communities. We urge Hispanics across the nation to be counted in the 1980 census.

"If Hispanic Americans are to be full partners in all aspects of American life and to share in its full benefits, we must have an accurate count of how many Hispanic Americans live in the United States of America."

--Jimmy Carter

HISPANICS IN THE FEDERAL WORKFORCE

Hispanic employment remained at 3.5% of the total work force in 1978 according to *La Mesa Redonda*, the official publication of the Hispanic Employment Program of the Office of Personnel Management. From 1970 to 1978 the number of Hispanics increased from 74,499 to 84,960. This represents a slow but steady increase in employment.

HISPANICS HAVE LOWER FAMILY INCOMES

A recently released census report indicated that family incomes of hispanics fall far behind those for non-Hispanics. The average family income for the estimated 12.1 million Hispanics in 1978 was \$12,600. Non-Hispanic families earned an average of \$17,900. The study went further to distinguish income levels by type of Hispanic origin. Mexican origin families averaged \$12,800 compared to Cuban origin families income of \$15,300. Puerto Rican origin family income of \$8,300 was less than half of non-Hispanic families.

The study also pointed out the greater tendency for Hispanic families to reside in metropolitan areas. Eighty-five percent of Hispanic families reside in metropolitan areas compared to 66 percent for non-Spanish origin.

DOJ-1980-03

REFERENCES

- Lukaczer, Moses, 1976. "Assessing Progress". *Civil Rights Digest*, Vol. VIII No. 4, Summer issue. pp. 30-37.
- Roschin, Refrigno. "Economic Deprivation of Chicanos—Continuing Neglect in the 70's". *Azlan*, Vol. IV, No. 1, Spring 1973, pp. 85-99.
- Connolly, Harold X., 1977. "Assessing Affirmative Action". *The Intellect*, Vol. 106, pp. 134-136.
- "Chicanos on the Move", *Newsweek*, Jan. 1, 1979.

PART FOUR
Education

BILINGUAL EDUCATION IN IOWA: AT THE CROSSROADS

Dr. Alfredo H. Benavides

"Every school in our nation has an imperative mission to offer the best possible education to all children. Schools have the unique opportunity and responsibility of developing a forward working approach whenever linguistically different children are enrolled. However, developing such an approach requires a sound understanding of the linguistic, social, psychological, and cultural factors which affect the learning situations of limited English speaking students."

This statement is no more true today than it will be fifty or a hundred years from now. Each time we look at the goals of American education we are reinforced in the concept of creating true equality and good citizens of our people. Yet, historically, we have treated American citizens unequally by denigrating any cultural as well as linguistic differences which they may possess. Not only is this practice dehumanizing and in direct violation of people's civil rights, it also is counterproductive in that it helps to perpetuate second-class citizenship and a host of social ills which as a nation we are trying to eliminate.

Iowa is no exception to these historical practices. However, Iowa is different today. In many ways Iowa is in a position to assume national leadership in the areas of bilingual and multicultural education. Iowa is indeed at the crossroads. We can either continue in the path of least resistance or use our talents, resources, and peoples to a tremendous advantage.

First, Iowa has a distinct economic advantage over many states. The basic economy in Iowa is agrarian, creating a great deal of stability. Other states would gladly trade their unemployment rates for ours—if they could. It is true that Iowa is not immune to economic problems. But let's be realistic—we're not New York, Michigan, or California. The economic stability of Iowa is indeed enviable.

Second, Iowa boasts one of the highest (if not the highest) literacy rate, and among its universities are several prestigious nationally respected institutions

of higher education. These facts are not incidental. Iowa has historically been a national leader in the field of education. This is not only due to Iowa's economic stability and relatively small population, but also Iowa's historic proactiveness in the field of education. It is apparent that Iowa has been extremely proactive in educational issues rather than reactive. This readiness stance has aided in keeping Iowa at the forefront of national educational leadership.

The problem before us today is how to expand and use this leadership in the area of bilingual education. There is a great need today in Iowa to expand the leadership in the area of bilingual education. To my knowledge, there are only three Hispanic professors in tenure-stream positions at the three state institutions. Currently, only one of those three has any responsibilities in the area of bilingual education. At the Department of Public Instruction, we have one Hispanic Bilingual Consultant. This one person has responsibility for bilingual education throughout the state.

It is clear that the bilingual leadership in Iowa is small. It definitely needs to be expanded. Those of us in leadership positions are told that a commitment does exist for bilingual education. A law mandating bilingual education has recently been passed by the state legislature. It takes effect on July 1, 1980. This is a good beginning. However, a law in and of itself does not constitute a commitment. All of us understand that without adequate leadership, funding, and enforcement of the law there can be no real commitment.

The leadership deficit is not as terrible as it may seem. There exist enough talented and resourceful people at the university level to enable us to train teachers adequately. However, leadership at the Department of Public Instruction must be expanded. This would greatly reduce the work load which is currently being shouldered by only one individual. This hints of tokenism at its worst.

**Educating Iowa's Limited English Speaking Students, Iowa Department of Public Instruction, Urban Education Section, Des Moines, Iowa, 1979.*

Funding and enforcement also present obstacles to bilingual education in Iowa. It is obvious to anyone who has observed bilingual classrooms in the State that limited English-speaking children are having a difficult time in their "half-hearted" bilingual classrooms. This is where funding and enforcement can make a difference. Funds are needed to hire and maintain competent bilingual teachers. Enforcement is needed to insure that local administrators allow bilingual teachers to do their jobs.

What exists today in Iowa bilingual classrooms is a travesty of justice. Bilingual teachers are continually harrassed by school administrators to the point of rendering them useless in the classroom. It is only through super-human efforts and gut-wrenching experiences that some of these teachers accomplish their tasks. Local school administrators need to be informed of the State bilingual law, but more importantly they need to change their attitudes about bilingual education and bilingual children.

In summary, Iowa does possess the resources needed to make bilingual education a workable solution to some of the problems encountered by limited English-speaking children in this state. At the same time, however, we find ourselves at the crossroads. Do we continue to pay lip-service to these children in need, or do we attempt to rectify an already abysmal situation? A fragmented effort by a few well-intentioned people will not accomplish the task. It is time that we band together and reestablish our commitment to all of Iowa's children. ■

ENROLLMENT

SCHOOL DISTRICTS	1974-1975		1978-1979		DIFFERENCE	
	TOTAL ENROLL.	SPANISH %PEAK.	TOTAL ENROLL.	SPANISH %PEAK.	TOTAL ENROLL.	SPANISH %PEAK.
Cedar Rapids	6182	18	5783	15	-399	3
Waterloo	16812	17	14846	34	-1966	17
Atlantic	2187	10	1987	5	-200	-5
Mason City	6409	229	5493	212	-916	-17
Burlington	7116	57	6833	79	-283	22
Oelwein	2428	22	2195	58	-233	36
Charles City	3122	13	2780	4	-342	-9
Hampton	1401	23	1355	17	-46	-6
Iowa city	9002	37	8633	76	-369	39
Fort Madison	3510	139	3302	134	-208	-5
Cedar Rapids	22667	115	21435	132	-1232	17
Columbus	993	57	339	15	-654	-42
Louisiana— Muscatine	1059	35	1081	19	+22	-16
Marshalltown	6810	20	6199	48	-611	28
Muscatine	6526	241	6176	350	-350	109
Des Moines	4020	500	35433	636	-4768	136
Saydel	2183	18	1803	12	-380	-6
W. Des Moines	6552	88	6611	88	+59	0
Council Bluffs	13634	188	11989	220	-1645	32
Lewis Central	2940	23	2933	13	-7	-10
Bettendorf	5691	76	5380	88	-311	12
Davenport	23122	478	21748	588	-1374	110
Pleasant Valley	2526	11	2803	23	+277	12
Ames	5667	47	5357	80	-310	33
Ottumwa	6697	12	6185	7	-512	-5
Fort Dodge	6846	55	6134	59	-712	4
Sioux city	16790	68	15019	130	-1771	62
Dubuque	12572	18	12324	25	-248	7
Totals	241,645	2,615	222,156	3,177	-19,489	+562

PUBLIC POLICY: HISPANICS AND EDUCATION

Dr. Virginia Correa-Jones

For far too many years and for too many generations, the United States has been laboring under the cultural **assimilation** concept commonly known as "The Melting Pot." This outmoded national public policy concept is the notion that many different peoples of diverse cultures which immigrated to or emerge in the United States can melt or blend together to form a unique being--the "American." Israel Zangwill explained this all painstakingly in his 1908 Broadway play, called *The Melting Pot*. It was a huge success because it embraced the prevailing hope that at last people could be so much alike and hold so much in common, that prejudice and discrimination would cease to exist.

There was just one problem: this hope never materialized, except for the Anglo-American, that is. Indeed, the WASP became the "American" against which all others were judged. WASP became the dominant and also the most desirable culture.

For others then, the problem of acceptance still existed and persisted. What about those who (1) could not change, (2) tried, but could not succeed in the Anglo (Northern European) tradition and appearance, or (3) those who *would not*?

Let us examine the three groups just identified. The first group *could not* change certain physical features. This included skin color, eye color, bone structure, hair texture, and accent, to name only a few of the "unmeltable" or undesirable characteristics. Others found it difficult to reject their own set of values, customs, family tradition, and ethnic heritage, etc.

The second group *tried* to assimilate, but simply was not successful. The willingness to melt into the dominant culture was there, but the acceptance by others was not. For whatever reasons, "club" membership was "out" for this group and they were inflicted with similar prejudice, discrimination, and suspicion as the first group.

The third group *chose* not to assimilate. They had no intentions of melting into the dominant culture. Such a group is often referred to as **separatists** because they wish to remain separate and distinct from other groups. Ample separatist examples

abound on the basis of religion. Some examples are Amish, Mormons, Amana, and Mennonite groups. Also, illustrations abound along ethnic or racial lines. There are, for example, Little Italy, Chinatown, and Polish neighborhoods.

Some groups stay together on more than one basis such as a combination of ethnicity, religion, or culture. Examples are Irish Catholics, Greek Orthodox, and Jewish populations. Of course, there is no absolute rule for all members of a group, but distinct separatists remain. It is their right and privilege to do so and these preferences must be respected.

Interestingly enough, there is an alternative to assimilation and to separatism. It is called **pluralism**. Pluralism recognizes the right of individuals and groups to maintain their own culture, language, values, family tradition, etc., and sense of peoplehood. It also accords respect to diverse groups, expousing neither superiority nor inferiority because of diversity.

Every educator, parent, and informed individual in this country should be knowledgeable of the document by the American Association of Colleges for Teacher Education (AACTE) titled "No One Model American." This is a concise statement on cultural pluralism and reminds us of the great value to be placed on diversity and individuality; *there is no single model*.

Why should plurality be addressed by Hispanics?

Hispanics need to address plurality on the basis that ours is a viable, defineable, productive group which demands preservation. Our wishes should be respected. We do not wish to be ignored in the schools, the market-place, in the government or anywhere else. We do not wish to be viewed as unimportant or inconsequential. We do not *need* to give up our language, our foods, our tradition, and beliefs simply to "fit in" by impersonating something we are not.

In fact, we need not apologize because "different" need not connote inferiority; and, we must not let others convince us otherwise. We need not give up what we wish to keep.

What can Hispanics do? We need to educate ourselves and others. We need to act and act now. The schools have not been meeting the needs of Hispanics. This is poignantly evidenced by government studies and statistics. It is shown by the inequity of education, income and achievement, etcetera, etcetera.

Specific **education** examples are the following:

1. In 1976, the *high school* completion rate for Mexican American *males* was 74 percent of (or 26 percent below) the completion rate for majority males.
2. In 1976, the *high school* completion rate for Mexican American *females*, was only 67 percent of (or 33 percent below) that of the majority males.
3. In 1976, the *college* completion rate for Mexican-American males was 32 percent of (or 68 percent below) the rate for majority males.
4. In 1976, the *college* completion rate for Mexican American females, sinks to only 15 percent (or 85 percent below) the rate for majority males.
5. In Fall, 1976, Hispanics accounted for only 2.9 percent of the full-time enrollment of public universities and even less, 2.2 percent at private universities. (NCES figures)

Specific **income** examples are the following:

1. In 1975, Mexican American *males with 4 or more years of college* earned 71 percent of the average for majority males with the same educational attainment.
2. In 1975, Mexican American *females with 4 or more years of college* earned only 46 percent the rate for majority males.
3. These figures translate into \$10,786 (Hispanic male) and \$6,967 (Hispanic female) as compared to \$15,165 for the majority male.

It goes without saying, that the higher the educational attainment the higher the monetary reward, responsibility and influence. But as shown above Hispanics—and especially the females—are below the average figures.

Specific inequity in the area of **achievement** is shown in the two HEW statements below:

1. Minorities and women remain disproportionately in the lower and middle (GS) grade levels,

while white males predominate the senior grades.

2. Hispanics are under-represented in most agencies, job series, and at most grade levels across HEW.

Again I submit to you that we must (1) inform ourselves (2) inform others (3) and act. There is no reason not to do these three things unless we are too embarrassed, too humble, too unsophisticated, or too shrouded by the myth of inferiority. We are a creative, generous, serving people and we have rights. We need to exercise them. We need to stand behind human rights, multicultural education, bilingual education, affirmative action, equal rights in employment and promotion, housing, and education, to name only a few. *This must be our new public policy.*

The Hispanics in Iowa, as elsewhere have institutional entities. Right now we have the exemplary Spanish Speaking Peoples Commission, created by Iowa Administrative Code, chapter 16. Let's save this important and vital organization *beyond* its June 30, 1980, expiration date. Write to Governor Robert D. Ray and legislators. Get others to do the same. This Commission has been lauded by other states and by Iowa itself. It does on a dime what others have a dollar to do.

The Commission must be saved for we may never get the same chance again at helping and organizing Iowa Hispanics on the State level. The Commission now has tentative identification and population statistics of Iowa Hispanics in terms of jobs, location, and higher education. It has formed a network through its Higher Education Task Force Committee among institutions of higher education* to disseminate information about university employment and student admittance of Hispanics. It has studied the bilingual education developments in the state.

Further, the Commission is currently (1) serving a liaison function to the universities and the State community-at-large and, (2) is currently working to solve the problem of on-spot English-Spanish interpretation for legal and social agencies, and (3) considering a state-wide Hispanic conference for the Business Sector. Such large tasks require much more time beyond the June 30, 1980 expiration date. We have power, but we must use it.

*Iowa State University, Ames; University of Iowa, Iowa City; University of Northern Iowa, Cedar Falls; and Drake University, Des Moines.

Above all Hispanics must influence future public policy to the benefit of the diverse and valuable multicultural society of which we are a part.

Education for us is crucial; as is equity in education, income, and achievement. ■

Epps, Edgar. *Cultural Pluralism*. McCutchan Publishing Co., New York. 1974.

No One Model American. Statement of the Multicultural Education Committee of the American Association of Colleges for Teacher Education (AACTE), Washington, D.C., 1974.

Conóceme En Iowa. Official Report of the Governor's Spanish Speaking Task Force, Des Moines, Iowa, 1974.

Equal Employment Opportunity in HEW. Report to the Secretary by the Study Group on Equal Employment Opportunity. Peter Bell, Chairperson, Washington, D.C., 1978.

National Center for Education Statistics (NCES). *The Condition of Education Statistical Report*, Mary A. Golladay and Jay Noell, eds., Washington, D.C., 1978.

United States Commission on Civil Rights. *Social Indicators of Equality for Minorities and Women*. Washington, D.C., 1978.

United States Commission on Civil Rights. *Chronicle of Higher Education*. Washington, D.C., 1978.

Harris, Patricia Roberts. *The Decade Ahead: Continuing the Legacy of Social Action*, Transcript of the U.S. Secretary of Housing and Urban Development (HUD) at the National Convention of the Young Women's Christian Association (YWCA), Dallas, Texas, May 18, 1979.

**TO REQUIRE INCLUSION OF ACHIEVEMENTS OF
WOMEN, MINORITIES, AND OTHERS IN TOTAL
SCHOOL PROGRAM AND TO REQUIRE ENGLISH-
LANGUAGE ARTS.**

**BE IT ENACTED BY THE GENERAL ASSEMBLY OF THE
STATE OF IOWA:**

Section 1. Section two hundred fifty-seven point twenty-five (257.25), unnumbered paragraph one (1), Code 1977, is amended to read as follows:

In addition to the responsibilities of the State Board of Public Instruction and the State Superintendent of Public Instruction under other provisions of the Code, the State Board of Public Instruction shall, except as otherwise provided in this section, establish standards for approving all public and nonpublic schools in Iowa offering instruction at any or all levels from the prekindergarten level through grade twelve. A nonpublic school which offers only a prekindergarten program may, but shall not be required to, seek and obtain approval under this chapter. A list of approved schools shall be maintained by the Department of Public Instruction. The State Board shall promulgate rules to require that a multi-cultural non-sexist approach is used by school districts. The educational program shall be taught from a multi-cultural, non-sexist approach. The approval standards established by the state board shall delineate and be based upon the educational program described below:

Sec. 2. Section two hundred fifty-seven point twenty-five (257.25), subsections three (3) and four (4), Code 1977, are amended to read as follows:

3. The following areas shall be taught in the grades one through six: English-language arts, including reading, handwriting, spelling, oral and written English, and literature; social studies, including geography, history of the United

HOUSE FILE 254

States and Iowa, cultures of other peoples and nations, and American citizenship, including the study of national, state and local government in the United States; mathematics; science, including conservation of natural resources and environmental awareness; health and physical education, including the effects of alcohol, tobacco, drugs and poisons on the human body; the characteristics of communicable diseases; traffic safety, including pedestrian and bicycle safety procedures; music; and art.

4. The following shall be taught in grades seven and eight as a minimum program: Science, including conservation of natural resources and environmental awareness; mathematics; social studies; cultures of other peoples and nations, and American citizenship; English-language arts which shall include reading, spelling, grammar, oral and written composition, and may include other communication subjects; health and physical education, including the effects of alcohol, tobacco, drugs and poisons on the human body, the characteristics of communicable diseases, including venereal diseases and current crucial health issues; music; and art.

Sec. 3. Section two hundred fifty-seven point twenty-five (257.25), subsection six (6), paragraph b and c. Code 1977, are amended to read as follows:

b. Four units of the social studies. American history, American government, government and cultures of other peoples and nations, and general consumer education, family law, and economics, including comparative and consumer economics, shall be taught in the units but need not be required as full units.

PUBLIC POLICY ISSUES FOR SYSTEMATIC CHANGE

Dr. George F. Garcia

In 1975, the Governor's Spanish-Speaking Task Force study *Conóceme En Iowa* recommended that a state bilingual education act be enacted; that the Iowa Department of Public Instruction (DPI) have a bilingual education consultant; that Spanish-speaking children be tested for language proficiency; and that the general attitude of Iowa schools and education toward Chicanos be made more positive.

Today, note that all of these recommendations have been accomplished. This year the Iowa legislature passed a Bilingual Education Act which requires all Iowa school districts with non-English or limited English speaking students to be provided with a bilingual program until such time that they can demonstrate a functional ability to speak, write, read, and understand the English language. Moreover, the legislature appropriated \$200,000 to assist school districts in initiating these programs.

The DPI has had a bilingual education consultant for four years. The consultant has served over 100 Iowa districts with limited English speaking students. The Bilingual Act is a result of having the bilingual consultant identify needs in this area.

Non-English and limited English speaking students have been identified and over 1,000 have been

tested for language proficiency over the last two years by staff from the DPI. Systematic programs for bilingual education have been established in all districts with Spanish-speaking children.

Finally, the DPI has been successful in requiring prospective Iowa teachers and those renewing their teaching certificates to undergo Human Relations* training before being certified in the state. In years to come, this requirement, if properly enforced, should make Iowa teachers more sensitive to the needs of Chicanos in their classrooms and to Chicanos in general.

While much has been accomplished since 1975, more still needs to be done. Effective enforcement of the bilingual legislation and of the Human Relations Teacher Certification requirement will be needed. Issues of bilingual teacher certification, increased bilingual education staff at the DPI,

keener awareness of the adult student in bilingual education, additional state funds for bilingual education, and more energetic recruitment of Hispanic educators in the state should be the priorities for the next five years among those Chicanos in the state interested in improving the education of Iowa Hispanics. ■

*Editor's Note: Dr. Alfredo H. Benavides (p. 73), University of Iowa and Dr. Virginia Correa-Jones (p. 75), Iowa State, are involved in the implementation of the Iowa Human Relations requirements at their respective universities.

HUMAN RELATIONS REQUIREMENT FOR TEACHER EDUCATION AND CERTIFICATION

The following entry is from the Iowa Administrative Code 670—13.18 through 670—13.22.

670—13.18 (257) Human relations requirements for teacher education and certification. Preparation in human relations shall be included in programs leading to teacher certification. Human relations study shall include interpersonal and intergroup relations and shall contribute to the development of sensitivity to and understanding of the values, beliefs, life styles, and attitudes of individuals and the diverse groups found in a pluralistic society.

13.18 (1) Beginning on or after August 31, 1980, each applicant for an initial teacher's certificate shall have completed the human relations requirement.

13.18 (2) On or after August 31, 1980, each applicant for the renewal of a teacher's certificate shall have completed an approved human relations requirement.

13.18 (3) Certificated persons entering the state on or after August 31, 1980, will be granted a temporary certificate on condition that they fulfill the human relations requirement before renewal.

13.18 (4) The human relations requirement shall be waived for certificated persons who can give evidence that they have completed a human relations program which meets state board of public instruction criteria. (see 13.21)

670—13.19 (257) Development of human relations components. Human relations components shall be developed by teacher preparation institutions. Inservice human relations components may also be developed by educational agencies other than teacher preparation institutions, as approved by the state board of public instruction.

670—13.20 (257) Advisory committee. Education agencies developing human relations components shall give evidence that in the development of their programs they were assisted by an advisory committee. The advisory committee shall consist of equal representation of minority and majority groups.

670—13.21 (257) Standards for approved components. Human relations components will be approved by the state board of public instruction upon submission of evidence that they are designed to develop the ability of participants to:

13.21 (1) Be aware of and understand the various values, life styles, history, and contributions of various identifiable subgroups in our society.

13.21 (2) Recognize and deal with dehumanizing biases such as sexism, racism, prejudice, and discrimination and become aware of the impact that such biases have on interpersonal relations.

13.21 (3) Translate knowledge of human relations into attitudes, skills, and techniques which will result in favorable learning experiences for students.

13.21 (4) Recognize the ways in which dehumanizing biases may be reflected in instructional materials.

13.21 (5) Respect human diversity and the rights of each individual.

13.21 (6) Relate effectively to other individuals and various subgroups other than one's own.

670—13.22 (257) Evaluation. Educational agencies providing the human relations components shall indicate the means to be utilized for evaluation.

PART FIVE
Health

SYSTEMIC CHANGES IN HEALTH POLICY AND HEALTH SERVICE DELIVERY: THE CARE OF CHICANOS

Dr. Joseph Spielberg Benitez

The purpose of my talk will not be to offer specific or concrete recommendations for systemic changes in health policy or modes of health service delivery aimed at improving the health and well-being of Chicanos in Iowa or elsewhere. Many of you are, without a doubt, immensely more qualified, by virtue of education and experience, to make and carry out such changes than I am.

My sole purpose is to present my thoughts on certain critical issues which will need to be resolved or confronted before *systemic changes* in policy and practices can be offered, instituted, and their outcome evaluated. Within this framework, I want to focus on the *chicano* in the Midwest as the *object* of such issues and possible changes.

The issues I want to address and discuss with you are contained with at least three domains or rubrics:

1. Recent changes in the nature of the American political system, especially as these relate to formulation of internal domestic society.
2. The nature and changes of health policy in the United States.
3. The nature and changes in the system of general health delivery.

As is probably quite obvious to you, neither these frameworks, nor the issues they contain are *mutually exclusive* or separate. As I'll try to show, they are merely aspects of a very complex phenomenon—one which is full of frustration to anyone who seriously tries to understand it. Still we must try to understand it.

Changes in the American Political System

The American political system, from the time of its conception in 1776, has undergone some dramatic changes. Beginning as a system based on the liberal notion that the *individual*, and his unbridled desire to advance his own interests, was the ultimate basis of progress and order; government and the political process were conceived of as only *handmaidens* or facilitators; in short, the Laissez-Faire notion of the less government and the governing the better. Today, despite the persistence of the 19th Century liberal rhetoric, the reality is that government, for

better or for worse, must regulate all aspects of society. Indeed, the change has been so complete that the very meaning of *liberal today* is closer to the meaning of *conservative* in the last century.

What is important for us, and for the issues I have in mind, is that everyone accepts and wants government action and involvement in the arenas of activity which concern them the most—from a million-dollar-a-year Chrysler executive asking for a government handout to save them from bankruptcy to Juan Pelado Rascuache seeking a better education and quality medical care for his children. But, equally true are the differences in the scope of governmental involvement asked for, the organizational framework and basis of the constituencies asking for the involvement and the nature of the response, in organizational terms. Perhaps I can illustrate what I am getting at by concentrating on the Chrysler problem for a minute. The government could respond to Chrysler in one of three ways: (1) Ignore them and let them go under; (2) Nationalize it; or (3) Grant its request so that it can buy its way back to the market place. It is almost certain that the government will neither ignore Chrysler nor nationalize it, but rather grant it the handout.

What do you think it would do for the *Juan Pelado Rascuaches*? In my opinion, if 20 to 25 years ago you were to answer, "It would ignore them and let them go under," you would have been right—but today, the likeliest response would be to nationalize them (or make them wards of the State). I will deal with the nature of this "nationalization" when I turn my attention to health policy and its changes.

Right now, let's ask the question of why this type of response today with respect to the needs and problems of Juan Pelado's Rascuaches. The answer, I believe, rests with changes in the American Political System. The last great national domestic crisis in the U.S. was the depression of the late 1920's. The *policies and programs* of the Roosevelt administration and its New Deal were National, not Regional, in scope the targeted populations of these programs were universalistic categories of people, not particularistic ones--

Youth, Farmers, Artists, Blue Collar Workers, etc. And finally, the programs were large-scale and centrally organized--with direct chains of command, not *decentralized* and disjointed as to the petitioners and the petitioned.

This approach seems to have worked for the nation as a whole, although other factors were involved as well in the economic recovery. Granted, this approach did not do much for Chicanos/or Blacks as a whole, although some individuals did benefit directly. The reasons for the latter are pretty clear--due to localized systems of discrimination and Jim Crow laws, most Chicanos and Blacks were not members of institutionalized local and regional structures and organizations focused on Youth or Occupational Groups and Associations. Only those who were, had a chance to benefit. In other words, they were not members of any *universalistic constituency* or *targeted population*.

The Civil Rights Movement, beginning in the mid 1950's, ushered in a new, additional style of governmental action which was based on a different method of organizing constituencies. I say additional because the old New Deal style did not disappear. Indeed, the "old style" is perhaps still dominant. The *new one* was designed for those elements of the population which were not integrated into the more traditional or mainstream constituencies--the racial, ethnic and sexual minorities. In this new style, the responses of the welfare state to the needs and demands of these populations are: (1) not national in scope, but either regional or more likely at the level of specific *communities*. The targeted populations are not universalistic, but particularistic--Young Puerto Rican Drug Abusers; Black Welfare Mothers; Chicano Migrant Workers, or Appalachian Displaced Homemakers. And finally, these responses and programs are not large-scale or centrally organized, but small-scale, based on and run by the constituents and beneficiaries themselves--CSO's. These Community Service Organizations were usually on a neighborhood/Ethnic basis, within the framework of highly restrictive legislated guidelines.

I won't go into the reasons for the new political style and response. I think we all know them. Let me just say that given the history of exclusion and discrimination, it was a necessary first step. The issue here, however, is this: Is it still useful or

necessary or has it outgrown its usefulness (except for a few hack, ethnic or racial politician/operators)? And has it been an obstacle to effective political organization and the articulation of demands? Frankly, I don't know the answers. But I believe these are questions or issues we must confront. In my opinion, systemic changes in social policy can only come when an effective political base and approach is established. A special, "*Cada quien pá su santo*", "reservation" style political constituency may not be able to exert the type of political pressure on a local, state or national level necessary for systemic changes in social policy--*health, education or welfare*.

Or, to put it another way, Ethnic/Confrontation politics may achieve occasional concessions at the local level, but can it have an impact on the national level, where systemic changes in Health Policy are beginning to take place? Again, I don't know the answer, but it is a question we must keep in mind as we talk about the possibility of effective, *systemic changes* in Health Policy aimed at achieving the well-being of Hispanics--in Iowa or elsewhere.

Health Policy and Trends in the U.S.

Before I deal with the trends in *Health Policy*, *per se*, and the issues they embody with respect to the Hispanics, let me state what may or may not be obvious to you--I am not, by training, a policy analyst. My observations derive from related reading and some direct personal experience, especially in the area of migrant health. Thus, let me be explicit as to what I have in mind when I use the term health policy:

The aims, activities, and responsibilities of the government in promoting equal access to and equal enjoyment of good health for all members of the society.

As far as I can determine, health policies, at any level of policy making or expenditure (local, state or national) or at every group they are aimed at, do not differ in *goals* or what they hope to accomplish (i.e. the prevention and treatment of disease and promotion of good health). What they do differ in are (1) the scope (or range of activities and function) which the policy leaves to private enterprise or voluntary organizations, as opposed to government; (2) the extent to which the government assumes control over the administration and finances of the medical services and other health-

and other health-related activities; and (3) the way in which government exercises that control.

Let us now ask how these three variables affect the extent to which the universal goal or aim of all health policies is achieved. I have heard it said, many times, that we here in the United States have the best medicine in the world. No doubt this is true. But the question really is--Do we have the best health in the world? The answer, I am afraid, is no. Based on morbidity rates and other health status indicators, it seems Scandinavian countries and England have better health than we--with Russia quickly closing the gap. Many factors go into making relatively better or worse health, such as life style--not just quality of medicine or health policies *per se*. But one thing seems certain--that the countries which enjoy better health than the United States are countries where (1) the scope which government leaves to private enterprise and voluntary organizations is smaller than in the United States; (2) where to a greater extent than in the U.S., government assumes control over the administration and finances of the medical services and other health-related activities; and (3) where the control is more direct and administration, responsibility and evaluation are centralized.

In short, these features of health policy seem to be important and necessary (though not sufficient) correlates of better health for the society as a whole.

Focusing on the U.S., specifically, there is no question that we are headed in the same direction as the countries I mentioned, along all three dimensions I mentioned, from market orientation to interventionist. Whereas before, the role and activities of government in the promotion and maintenance of good health was pretty much restricted to immunization and control of communicable diseases and general sanitation; since World War II it has expanded its activities into practically all areas, from basic research, to expanding hospital facilities, to direct subsidization of health care delivery, and since 1969, the responsibility for the control of environmental pollutants and life style factors known to be dangerous to our health. In short, it has greatly increased its direct participation into health-related activities heretofore left *strictly* to private enterprise and/or voluntary organizations.

With respect to control over the *administration* and

finances of medical and other health-related services, since World War II, the trend in the U.S. has been that government has increased its control in this area. As one policy analyst put it, "the trend in (U.S.) health policy is toward state provisioning and away from private provisioning." Thus, even though in the U.S. voluntary health insurance (Blue Cross/Blue Shield) plays a much greater role in financing medical care, in 1965, Medicare and Medicaid were instituted as methods of prepayment/reimbursement and free medical service, mainly to fill gaps left by Blue Cross/Blue Shield--for the elderly and those on welfare. Up until recently, the results of these two revolutionary, albeit partial, programs have been variable--depending very much on how each state implements the legislation. Recently, however, the almost inevitable certainty of a national health insurance, and the Medicaid-based innovations such as the *Early Periodic and Screening Diagnosis and Treatment Program* are sure to greatly increase the national level's role in the provisioning and regulation of health delivery. And the same can be said for other health related activities such as those carried out by the F.D.A., E.P.A. and the Occupational Safety and Health Administration.

Finally, and without going into too much detail, the nature of this expanding control that the government is exercising health-related activities, is increasingly centralized and direct--as opposed to merely judicial, legislative or regulatory--although, given our mainstream political traditions, much control is still left to local and state governmental agencies.

To briefly summarize, it seems that the recent trends I have just described in American national health policy are in the direction of the policies employed by modern countries that enjoy better health than we do. It is not unreasonable to expect that these trends in the United States--these systemic changes in our health policy and programs, for that is what they are--will lead to better health for the country as a whole. But the real question for us here is: *Will it lead to better health for poor Chicanos, in particular?* Again, I really don't know the answers; but certain factors I see in the trends I have just described make the answer problematic, if not downright doubtful.

Let me explain what I mean. The rate of progress in the trends or systemic changes I have just described

has not been uniform--the trend is composed of periods of complacency mixed with periods of activity. In addition, and more importantly, there seems to be some complacency with respect to the integration or incorporation of certain ethnic/racial categories within these trends and innovative systemic changes. More bluntly, it seems that there is little or no concern with how Hispanics, for example, can be brought into the new approaches to health policy. Perhaps this is so because of what one writer has called the Iron Law of Social Welfare, *namely*: Those who need help most get the least.

But, in my experience, there appears to be another reason. The reason revolves around the notion that *Hispanos* represent a special class of *wards of the state*; who, because of their peculiarities do not or cannot be dealt with as part and parcel of the national policy, nor under the general health policies of the nation. It seems that insofar as social (and especially health) policy is concerned, Chicanos represent a "Nationalized Ethnic Group." By "Nationalized Ethnic Group", I mean a group dealt with by the nation-state in a manner somewhat analogous to the English *colonial policy of indirect rule* in Africa. Or, to use an analogy closer to home, by the policy of "indigenismo," which the Republic of Mexico applies to its *Indigenous* or *Indian populations*.

Allow me to illustrate what I mean by concentrating, briefly, on the nature and history of the Migrant Health Act--the only specific piece of legislation--to my knowledge--which attempts to deal with the health and well-being of a group of people composed primarily of Chicanos. This act and its history, I think, demonstrate that while national U.S. health policy is going in the direction of an "interventionist" type policy, for Chicanos it appears to be locked in a purely "caretaker," "guardian," or "referee" type policy.

The Migrant Health Act, section 310 of the *Public Health Service Law*, was passed in 1962, and its first funds appropriated in 1963. The idea that *migrant workers* were in need of special efforts and special policies in the area of health and welfare was not new. It had been around since before World War II, as a matter of fact. But it is important to note that it had been kept alive by a coalition of voluntary organizations (principally of a religious sort) and a few conscientious politicians and public servants. Furthermore, it required the raw drama of Edward R.

Morrow's "Harvest of Shame" to spur the government to act and enact the legislation (It is interesting to note, however, that the only other similar grant-financed provision of care for special groups that existed prior to the Migrant Health Act was the Indian Health Service.) Throughout the remainder of most of the sixties, however, the Migrant Health Act only provided State, and via them, local health departments with renewable funds to operate migrant clinics. In 1969-1970, the concept was expanded to allow voluntary organizations to establish primary health clinics--such as U.M.O.I. or the *Migrant Action Program* and the Muscatine Migrant Committee in Iowa--but the principal and relatively autonomous conducts of federal funds remained the State and County health units.

In short, even though the Migrant Health Program signaled the start of direct government intervention in the providing for the specific health needs of a particular group of people, it has remained frozen at the level of state and local bureaucracies or left as the sole burden of Chicano voluntary organizations, while health policy in general has gone on to greater and greater amounts of direct intervention and action. And this discrepancy is true not only in the area of primary health care subsidization, but also in other areas vital to the maintenance of health, such as *housing* for migrant workers or the control of occupational hazards, such as *pesticide* or *herbicide contamination and poisoning*.

In my opinion, the same holds true for health policies which affect Hispanics in general, and not just migrants. Most health provisioning for low-income Hispanics are not being provided by high quality government sponsored and controlled permanent medical establishments (except, perhaps, in the case of Veterans), but usually by poorly equipped store-front style Maternal and Child Health Outpatient Clinics, O.E.O. paid-for by neighborhood run health centers or neighborhood mental centers (all, usually, with a strong Chicano ethnic identity). To my knowledge, little or no effort is being expanded in making policy changes which would increase Chicano participation in more direct interventionist model, such as pre-paid H.M.O.'s or Medicaid programs, or alternately direct cash grants, to allow them to purchase health care on the market.

To make a long story short, contrary to what the

government is doing in systemic changes of national health policy, in the case of *Hispanos*, it is not extending the scope of its activities, but leaving many of these activities in the hands of local level bureaucracies or voluntary organizations; it is not assuming great control over the administration or the finances of medical and other related health services; and the control it exercises, in the care of Chicano-oriented health services, is indirect, if not a vague and indifferent form of control.

The issue here is this--is this indirect, local level particularistic approach on health policy really the most effective approach or policy for promoting the maintenance and enjoyment of good health among poor *Hispanos*? Or, are we not, once again, being isolated from the mainstream of American social policy (in this case, health policy) and the revolutionary changes it is presently undergoing--as we were under Roosevelt's New Deal social policy?

If this local-level, particularistic approach is indeed effective, then the system of ethnic/Chicano politics I discussed before may be worth keeping and strengthening. If it is not, then we must rethink our approach to the American political system and devise more effective ways of articulating our demands for better health, education and welfare for our Hispanic poor.

The Health Care Delivery system and the Health Status of Chicanos

The answer to my question as to whether the health policies which affect or are aimed at Chicanos are effective in achieving the maintenance and enjoyment of good health depends, of course, on (1) whether these policies, and the health care delivery systems they engender, really get at the causes of poor health; and (2) on some measure of the improvement or lack of improvement of the *health status* of Hispanics. Here, however, we must tighten our focus somewhat and concentrate on the poor Hispanics--who are after all, the primary object of health policy.

Let us begin with the easiest one--the health status of poor Hispanics. I say it is the easiest because, quite frankly, we really don't know much about the health status of Hispanics, period!

To my knowledge, there exists no comprehensive survey specifically focused on the health problems

of Hispanics. This is true even in the case of agricultural migrants, for whom special care provisions have been in effect since 1962, and from which "evaluation and accountability" is presumably demanded. Let me quote a particularly astute student of the situation--*Budd Shenkin*:

"Valid health statistics of migrants and of the rural poor are hard to find. It is not possible to distinguish the state of health of the migrants from that of the general rural poor, because it is very difficult to get specific data on even the rural poor, and the surveys taken of migrant health conditions have been very limited in scope and technique. The local migrant health projects operated under federal grants are subject to limitations...that make use of their figures inadvisable.

In my opinion, the same limitations apply to federally sponsored Neighborhood Health, Drug Abuse, Maternal and Child Health, as well as Neighborhood Health centers. Parenthetically, let me state that this lack of valid health information on poor Hispanics is in itself one of the principal and important consequences of the local neighborhood, particularistic approach or policy orientation.

First, because these agencies exist, there is complacency in the matter of gathering data and statistics vital to planning and evaluation. *Secondly*, these neighborhood or community level health providers are already too strapped for money and personnel to accumulate and analyze statistics on health problems and the outcomes of the service provided. *Thirdly*, due to the guidelines under which funding for these agencies are granted, it is often incumbent upon these agencies to speculate on the nature and the extent of the problem, as well as to exaggerate the extent of the benefits and services provided, in order to justify their existence. But these evaluations often cannot withstand close inspection. Threatening sounds come rumbling from Washington; and, not in a few cases, contracts/grants are withdrawn from one local voluntary organization and given to another, only to begin the cycle all over again. As one Chicano health center administrator once put it to me, "They give us just enough rope to hang ourselves."

Nevertheless, to paraphrase Shenkin, "Despite the limitations of the figures or statistics, a strong case can be made that the state of health of both migrants and poor Hispanics is generally wretched."

Let us, finally, turn our attention to the causes of poor health among impoverished Hispanics and their implications for the *effectiveness* of the health delivery systems and related activities provided for them.

According to experts, there are at least four immediate causes of illness among the poor in general. These are: (1) detrimental environmental influences, such as crowded and poorly constructed housing, lack of adequate sewage and garbage disposal systems, or unprotected and tested public water supply--conditions which exist in almost all migrant camps and in many urban and peripheral "barrios" as well; (2) detrimental occupational influences, such as on-the-job exposure to hazardous substances such as pesticides, poorly designed and accident prone work places, as well as physically demanding manual labor; (3) malnourishment; and, (4) *limited access to medical care*.

Theoretically, an ideal system of health delivery would be one which would simultaneously, and in a coordinated manner, attack all four of these major causes of poor health among the *indigent*. In reality, however, the principle, if not exclusive, point of attack in the health delivery systems devised for poor Hispanics is the last one--the limited access to medical service via small-scale, and often seasonal, free neighborhood or local-level part-time clinics. To my knowledge, very little is being done for poor Hispanics specifically, with respect to the other causes of poor health--especially detrimental environmental and occupational influences.

The reasons for this are probably many and complex. But in my experience, there is one reason which is full of *important implications* for the possibility and the process of systemic changes and strategies. Let me state it this way. To deal with the detrimental *environmental* and occupational influences on the health of poor Hispanics would, by definition, require attacks on many important aspects of the socio-economic system, *per se*. Increasing access to medical service requires dealing only with the sick *individual* and his/her health condition--it is a much more personal problem that can be dealt with in a much more *particularistic* way--especially via ethnically compatible agencies and staff (usually para-professional)--a sort of one-to-one approach. This is not to say that detrimental environmental and

occupational are not being attacked within the overall, direct "interventionist-- health policy which is evolving nationally.

On the contrary, it is in these general areas where some of the major strides or changes are taking place. But they are concentrating in environmental and occupational spheres where the Hispanic presence is limited where the consequences for improved Health among poor Hispanics would be few. Let me give you a brief example. The National Cancer Institute, in cooperation with the E.P.A., has for a decade now been involved in carrying out epidemiological studies on Cancer by occupational categories or types of work places. *No such study* of agricultural workers is even in the *planning stages*. At best, they have asked some people (who just happen to be Chicanos) to do a *feasibility study*--without funds or direct support from them. If these Chicanos show it can be done, then *maybe* they will support such a study. Even in the epidemiological studies they have done within the agricultural sector, they have restricted themselves to the farmer and/or the pesticide/herbicide applicator, and not the *field hands* or workers. And the pattern exists in attacks on detrimental, residential environments.

To make matters worse, when in the context of extending *direct* medical services, the Hispanic voluntary organizations or para-professional health providers point out that they need to deal with other problems as well--housing, nutrition, removal of hazardous conditions--they are very often told they must arrange for these important supplementary services with existing, but separate and independent local or state agencies, *on their own*--with D.S.S., W.I.N., Legal Aid, Department of Sanitation, etc. They will not be provided directly or as part and parcel of the grant given to operate the clinics.

What remains to be asked is, "But why does the health system and policies prefer the "personal problem," person-to-person, local/ethnic neighborhood (tribal) approach or emphasis in health delivery when it concerns Hispanics?"

The answer to this question, I believe, rests with the view that the larger society has of Chicanos and Hispanics, in general--a view which, in part, and perhaps, inadvertently, has been perpetuated by the new "ethnic" politics and process. This view holds that Hispanics are not like normal, every-day Americans. That their traditional, Mexican or Latin

American origins make them a special category of people, with special needs and special ways of handling them; a group of people whose class or occupational identity is far a poor second to their primary "ethnic or cultural identity." Let me illustrate what I mean by briefly examining a few of the "red herrings" used to explain poor health among poor Chicanos and other Hispanics.

1. *Ours is a family-centered culture.* Thus, only women and children actually utilize or take advantage of medical services. If you want to reach the men (who, in turn, stay away from the clinics because of their "Macho" complex), you'll have to reach them through their women and children.
2. We have a different, traditional view of health and illness and curing (we prefer curanderas and parteras--and do not believe in germ theory). Consequently, we need as much "health education" as we do "penicillin," or corrective surgery, etc. We also need to be *motivated* (in some "culturally sensitive way") to seek medical care.
3. We neither understand English nor Anglo-Saxon ways--consequently, we need to be taken care of *by our people*. If all you've got is a Chicano nurse or para-professional, then that is better than a highly qualified, non-Spanish-speaking doctor--whom we wouldn't trust anyway. At least, refer the Chicano/a to the doctor for a one-shot look-over and diagnosis,

but let the poorly paid, part-time nurse or para-professional be responsible for the "continuity" of care.

4. We are *highly mobile*--constantly moving from *place to place*--no real home or roots. Once we leave, you can't find us. Consequently, provide mainly care for acute health problems--there is nothing you can do for chronic health problems or problems involving employment compensation. Don't worry about medical records.

I could go on, for the list of stereotypes seems endless. but the point or issue is--How are we to define poor Chicanos and Hispanics and conceptualize their health and other problems and their causes for the purpose of advocating systemic changes and new strategies? As an "ethnic" group with special culturally based needs that can be solved mainly through culturally relevant and particularistic solutions; or as a *class*, suffering the inequities of a class-structured system, the solutions for which require greater and more aggressive government "interventionist" policies and strategies of the kind which have brought better health to other peoples, but as yet have left our own poor behind. ■

(Revised synthesis of speech delivered at Hispanics in Iowa: A Missing Link in Public Policy Conference held in Des Moines, Iowa, on October 13, 1979. For publication in Conference Proceedings.)

Copyright © Joseph Spielberg Benitez

AN INTERPRETER PROGRAM AT THE UNIVERSITY OF IOWA HOSPITALS AND CLINICS

Maria Martinez

The University of Iowa Hospitals and Clinics provide highly specialized health services. They operate in support of local and regional health care institutions and provide comprehensive, specialized health care services in all specialties and subspecialties of medicine and dentistry.

In the past few years, as increasing numbers of Spanish-speaking patients were coming to University of Iowa Hospitals and Clinics, the need for a Spanish Interpreter Program was recognized. The Spanish Interpreter Program began in 1975, and has expanded from one full-time interpreter to one part-time and two full-time interpreters.

A professional interpreter is a person who has had extensive training, is fluent in two or more languages, and can efficiently translate orally from one language into another. An interpreter in a medical setting must also be familiar with medical terminology, medical procedures, hospital policies. Interpreters, like many other professionals, must follow certain principles and guidelines. These guidelines must be faithfully respected so that the rights of the people served are not violated. In the case of an interpreter in a medical setting, the principles are even stricter since confidentiality is involved.

The program has expanded to include interpreter services for Spanish, Portuguese, Italian, French, and in American Sign Language for the deaf. The Interpreter Program at University of Iowa Hospitals and Clinics is one of the few programs in existence in the United States in which effective communication, bilingual material and Spanish health material is provided to Spanish-speaking patients by trained medical interpreters.

Many Spanish-speaking patients come to University Hospitals from Iowa, Illinois, Texas, and Latin American countries. Migrant Spanish-speaking patients come from Florida, California, Wisconsin, Colorado, and Texas primarily through Muscatine, Cerro Gordo and other home counties of Spanish-speaking people.

Volunteers in University Hospitals' Language Bank are available to interpret for other languages as well.

Developed by the National Registry of Interpreters for the Deaf, the guidelines outlined below are adapted from the *Code of Ethics for Interpreters for the Deaf*:

1. Interpret faithfully and clearly to the best of your ability.
2. Do not edit nor add to the information exchanged.
3. Maintain a professional attitude without projecting superiority nor undue familiarity with your client.
4. Conduct yourself with dignity, discretion, and respect to your client.
5. Respect your client's sense of decorum.
6. Do not divulge nor discuss confidential information with anyone except the parties involved.

The primary role of the hospital interpreter is to provide accurate and effective communication among the medical staff, patient, and family members. This includes interpreting for registration, history, physical exam, tests, procedures, diagnosis and treatment, special instructions for follow-up nursing care, prescriptions, etc.

One should speak in a clear, comprehensible and correct manner so that the patient understands everything. One must always interpret into the patient's language by translating as faithfully as possible what the medical or other hospital staff member is saying to the patient.

One should speak directly to the patient. It is important to be able to judge the patient's educational background so that the appropriate vocabulary can be used. One should not act condescending or extremely verbose in interpreting or translating. The precise purpose of the interpretation is to make things clear to the patient and not to impress the patient with a range of vocabulary with which the patient may be unfamiliar.

One should not edit. Whatever is said must be translated. The medical staff wants to know exactly what the patient is saying. Nothing should be added unless it is to illustrate a point not understood by the

patient and nothing should be omitted.

Lengthy explanations on the part of the medical staff should be translated in fragments to insure comprehension by the patient. The interpreter can handle only a few sentences at a time, no matter how well trained. The patient also can understand only so much at a time. If the vocabulary used by the staff is unfamiliar to the medical interpreter, then one should ask about its meaning before interpreting. This also applies to the vocabulary of the patient if he/she comes from another country as there might be changes in vocabulary, localisms, slang terms, idiomatic phrases, etc.

One should make sure the patient understands the illness and treatment plan. Every single procedure, test, and analysis which the patient has to take, and the results of these procedures are very important and must be explained to the patient in the same manner. The nature of the illness and the patient's condition should be made very clear.

The patient's medications and special instructions for his or her follow-up care at home must be explained in detail. It is very important that the prescriptions and special instructions be translated into the language of the patient. One can be reassured that the patient will not forget if the information is written.

Under no circumstances is the interpreter to elaborate, give opinions or advice, especially when it concerns medical matters. One is there only to serve as a linguistic tool for the medical staff and not to aggravate matters by offering uncalled-for advice, especially if one is not trained in that field.

Any complaints, suggestions, inquiries on the patient's part should be channeled through the interpreter to the appropriate person in charge. The interpreter should not attempt to deal with these issues since these matters do not concern him or her.

In instances in which the patient and family are unfamiliar with such things as routine hospital procedures, surroundings, culture and food, the interpreter may also serve as a bridge between the patient and the environment even if it is only for a day or two.

One should identify with the patient's culture and

language by showing concern and understanding of his or her situation. This does not mean that the interpreter must become "Dear Abby" for them. One can show understanding and concern without becoming involved in things which do not concern the interpreter. Family problems and personal problems should be referred to the social worker, patient service representative, nurse, or doctor.

The interpreter should always respect the traditions, culture, and customs of the patient. Nevertheless, one should realize that one cannot change the daily routine of an institution to suit the idiosyncracies of a single individual. The interpreter should always try to understand how a person feels when put in an environment very dissimilar to the one he or she is used to. However, these new situations which a patient might be faced with should be explained and should be made compatible with the patient's own experiences.

The patient must be made to feel at home, but it is also important that the patient fit into the new environment. If the patient is a citizen of a community, he or she must try to fit into the community and follow some of the patterns of that community. This does not mean that one should give up one's culture and traditions. One can still maintain those while acquiring some new ways. This has been coined "Biculturalism" by some sociologists and anthropologists.

The interpreter should make the best effort to provide a good service and, at the same time, must make sure the patient does not feel stifled by the interpreter service. There are many things a patient can do without the assistance of an interpreter, especially if the patient has been in the institution several times and knows the procedures. The patient who speaks some English will feel proud to accomplish certain chores without the interpreter.

The presence of a trained interpreter in a medical health center which serves hundreds of non-English speaking patients helps assure these patients of the proper medical care which they need and to which they are entitled.

A full-time interpreter who is part of the hospital staff (as opposed to a member of the patient's family or someone brought in from the outside) assures the patient, family, and medical staff of a proper and reliable service. A trained interpreter is an

invaluable tool to every hospital staff member who comes in contact with a non-English speaking patient. Although someone can be treated medically for many conditions without verbal communication, in the majority of cases a doctor or other hospital staff member cannot communicate effectively with a non-English speaking patient.

The interpreter may assist in making the service more effective and useful in the following ways:

1. The interpreter must use the proper channels to inform the patient and hospital staff of the service.
2. The interpreter must provide translated material to the patient and hospital staff for effective communication (bilingual material, dictionary, special instructions, etc.).
3. The interpreter must notify new hospital personnel that there is a Spanish Program which consists of two interpreters and a language bank for other foreign languages (under the Volunteer Program).
4. The interpreter must inform hospital staff to contact the Chief Operator after 5:00 p.m., on weekends, and holidays for the interpreter on call.
5. The interpreter must place the interpreter's label on the patient's chart and bring this to the attention of the nursing unit.
6. The hospital staff should orient all new

personnel to the Spanish Program and Volunteer Program's Language Bank.

7. The hospital staff should distribute to personnel on all shifts the information that an interpreter is available for every staff member whenever necessary.
8. The nursing staff should provide the interpreter with information or material to be translated which would be useful to the staff and patient for effective communication.
9. The nursing staff should make Spanish material available to Spanish-speaking patients in the area (Spanish cassette tapes, forms, instructions, Spanish version of the patient handbook, etc.).
10. The hospital staff should encourage use of the interpreter when giving special information to non-English speaking patients.
11. The hospital staff should be aware of whether or not the patient really understands.
12. If there is a member of the health team with some knowledge of Spanish, it would be helpful to the patient if that individual would be assigned to give patient care.

In conclusion, the interpreter must make sure the patient understands absolutely everything, from registration procedures to every syllable found in a prescription. One must always make sure that everything is heard and fully absorbed by the patient. ■

PART SIX
Summaries and Resolutions

JUSTICE WORKSHOP SUMMARY

Discussion at the Justice Workshop focused on community-police relations, language interpretation service, legal rights, services, and specific problems concerning immigration papers, visas, deportation, and actual hardship cases.

Specifically, the input and visibility of Hispanics was strongly urged through task force participation and other interactions throughout the entire justice system. In a related matter, participants resolved to require adequate legal translator services through an interpreter program for those who are limited on non-English speaking.

The group recorded agreement for increased immigration quotas for Mexico and Canada.

Finally, discussion centered on the merits and effectiveness of the Spanish Speaking Peoples Commission on behalf of Iowa Hispanics, in spite of financial and staff restrictions. The group resolved to endorse the Commission and extend its legislative existence and increase its present funding.

JUSTICE WORKSHOP RESOLUTIONS

The following are the Justice Workshop resolutions as presented for consideration and adopted by the Conference General Assembly:

1. *WHEREAS*, Hispanics in Iowa are not represented in the federal and state criminal justice system, *BE IT RESOLVED* that a Hispanic Criminal Justice Task Force be formed to arrange meetings with the United States Attorney for Iowa to facilitate interaction with the Federal Bureau of Investigation (FBI), Immigration and Naturalization Service (INS), Department of Justice and with the Iowa State Attorney General, Iowa Crime Commission, the Iowa Bureau of Criminal Investigation and the Iowa Highway Patrol.
2. *WHEREAS*, the United States (U.S.) Immigration Laws in 1977 effectively reduced the number of persons who could legally enter the U.S. from Mexico to 20,000 per year and force our brothers and sisters in Mexico to enter illegally in order to make a wage to support themselves and their families, *BE IT RESOLVED* that we back U.S. Senate Bill 1763, the Immigration Efficiency Act of 1979, which would increase the legal quota for immigration to 35,000 for Mexico and Canada.
3. *WHEREAS*, Chapter 622A Iowa Code of the Court Interpreter Program is presently ineffective, *BE IT RESOLVED* that a translator be mandated for all defendants with limited English skills at every phase of the criminal justice process in Iowa.
4. *WHEREAS*, the Spanish Speaking Peoples Commission has existed and has demonstrated itself as an effective vehicle in State Government, and, *WHEREAS*, the Spanish Speaking Peoples Commission has been restricted financially to effectively fulfill its mandate, *BE IT RESOLVED* by this assembly to endorse the Commission's continued existence and demand that the Commission's Funding be increased to a level at least five times its present funding.

EMPLOYMENT WORKSHOP SUMMARY

Following an overview given by Ms. Nancy Barceló, an extensive discussion centered around Hispanic underemployment and underrepresentation at every government level. This was seen as a chief and serious concern of the workshop. Participants agreed that examination of the make up of the state and federal labor force is essential and that corrective and affirmative action be taken in order for Hispanics to achieve parity.

Speakers pointed out that equal opportunity extends to Hispanics and is the law. Others noted that without the corrective measures, Hispanic welfare and Hispanic image are in jeopardy.

The group also discussed the membership of the Iowa Civil Rights Commission and noted that no Hispanic sits on that committee. Concern here was to provide Hispanic representation and, therefore, more adequate minority balance.

A point was raised relative to the underrepresentation of Hispanics on Comprehensive Employment and Training Administration (CETA) advisory councils. Juan Castillo, with the U.S. Department of Labor, remarked that should a group feel underrepresented, they should file a complaint with his agency, for it is a requirement that a cross-section of the community should be represented on the advisory councils. A question was raised from the audience relative to how to establish a S.E.R. Office. The national office may be contacted and will devise a packet to send back to the people who wish to establish S.E.R. in their area.

In general, speakers reinforced the intent of Executive Order 15 as it applies to state agencies and commissions.

The topic of Iowa driver examinations was discussed. Favorable comments about the Spanish language version of the Operator's License examination were made. Interest among the group was centered around extending Spanish language examinations to the Chauffeur's License testing.

Further, numerous testimonials and overwhelming approval was given to the existence and continuation of the Spanish Speaking Peoples Commission.

From the topics addressed at the workshop, came important resolutions for effecting changes in the area of employment, specifically as it relates to Hispanics.

EMPLOYMENT WORKSHOP RESOLUTIONS

1. *WHEREAS*, the Hispanic is underemployed and underrepresented in Iowa State Government,
BE IT RESOLVED that this Conference go on record for the Iowa State Government to increase its Hispanic workforce at every level to achieve parity with the Hispanic state labor force.
2. *WHEREAS*, the Hispanic is underemployed and underrepresented in the Federal Government work force,
BE IT RESOLVED that this Conference go on record mandating the Federal Government to increase the Hispanic work force at every level and pay schedule to at least reach parity with Hispanic representation in the national labor force during the 1980's.
3. *WHEREAS*, no Hispanic sits on the Iowa Civil Rights Commission,
BE IT RESOLVED that the Governor of the State of Iowa appoint an Hispanic to the Iowa Civil Rights Commission at the next available opportunity.
4. *WHEREAS*, Executive Order 15 shall be enforced by each state agency to recruit Hispanics and comply with Affirmative Action of the State of Iowa,
BE IT RESOLVED that the Governor of Iowa adequately staff the Iowa Civil Rights Commission, and Affirmative Action Division to monitor each state agency according to Executive Order 15.
5. *WHEREAS*, the Operator's License examination is offered in Spanish,
BE IT RESOLVED that this Body go on record to support legislation to provide the Chauffeur's License examination in Spanish.
6. *WHEREAS*, the Spanish Speaking Peoples Commission has been lauded among State Hispanics as relevant and effective in vital Hispanic concerns,
BE IT RESOLVED that this Conference go on record as supporting expansion and continuation of the Spanish Speaking Peoples Commission.

EDUCATION WORKSHOP SUMMARY

Discussion at the education workshop centered around state issues, educational equity for Hispanics at Iowa institutions of higher education, the emerging reality of the newly-created Department of Education and support for the continuation, expansion and increased funding of the Spanish Speaking Peoples Commission.

Specifically, bilingual education and bilingual teacher certification were endorsed by the participants. Support for an Hispanic to head the newly-created Department of Education was noted. Other suggestions included more comprehensive data collection (by race/ethnic group) by the Department of Public Instruction, stronger efforts at Hispanic recruitment to college and increased effort at assuring greater retention of Hispanic College students, increased Department of Instruction staff, stronger affirmative action efforts, improved and corrected images of Iowa Hispanics via the media, and an increased bilingual education budget.

EDUCATION WORKSHOP RESOLUTIONS

The following are the Education Workshop Resolutions as presented for consideration and adopted by the Conference General Assembly:

1. *WHEREAS*, the previous appointments of Secretaries to the Cabinet-level positions have not reflected the needs and concerns of Hispanics, and *WHEREAS*, there exists a need to address the education levels of Hispanics and there exists an anticipated Cabinet-level Department of Education, *BE IT RESOLVED* that the Hispanic Conference goes on record as supporting and endorsing the selection and appointment of an Hispanic to the position of Secretary of the Department of Education to be effective upon its creation.
2. *WHEREAS*, Bilingual Education legislation is a reality for Iowa, *BE IT RESOLVED* that the members of the Hispanic Conference support Teacher Certification requirements for Bilingual Education in Iowa. *BE IT FURTHER RESOLVED* that the members of the Hispanic Conference support an appropriation for \$1,000,000 for Bilingual Education for Iowa Schools commencing July 1, 1980, to be distributed equitably among school districts.
3. *WHEREAS*, international relations with Mexico are of great significance to Hispanics in the areas of Public Policy in the United States, and *WHEREAS*, Mexico and the Hispanics in the United States share common bonds and concerns, *BE IT RESOLVED* that an Hispanic be appointed immediately as Ambassador to Mexico.
4. *WHEREAS*, concerned students at the University of Iowa find that there is substantial evidence to indicate a systematic denial of equal access to educational opportunities and a disparity of supportive funds, *BE IT RESOLVED*, that the participants of this Hispanic Conference, in conjunction with the Spanish Speaking Peoples Commission, insure that the educational rights of Hispanics and Indians must be administered equitably at all Iowa Institutions of higher education, and *BE IT FURTHER RESOLVED*, that the participants of this Hispanic Conference and the Spanish Speaking Peoples Commission emphatically deplore any and all conduct and activity that is a part of, or contributes to the denial of educational rights and the disparities of supportive funds and services to Hispanics and Indians at the University of Iowa and all other Iowa Institutions of higher education.
5. *WHEREAS*, the Spanish Speaking Peoples Commission has been a visible and viable Hispanic entity effectively engaged in the areas of equity in education, employment, health, justice, etc., and, *WHEREAS*, this and future Conferences can serve educational functions and systemic change functions, *BE IT RESOLVED*, that the life of the Spanish Speaking Peoples Commission be extended indefinitely, and its funding and staff be increased to adequately meet its legislative mandate.

HEALTH WORKSHOP SUMMARY

Concerns in the Health workshops centered around the migrant as well as the non-migrant Hispanics of Iowa. Sister Irene Muñoz capsulized some of the group's medical concerns.

Among the migrant related topics were (1) a medical program for migrants, (2) a migrant program conference, and (3) the need for a study of migrant/seasonal health problems.

The University of Iowa Hospitals and Clinics' Spanish Medical Interpreter Program as related by María Martínez was explained. Participants expressed approval of the model and need for such a model to be expanded throughout the state.

The Spanish Speaking Peoples Commission was cited for various and specific efforts on behalf of Iowa Hispanics and it was decided to offer a resolution in support of a permanent extension and expansion of the Commission.

HEALTH WORKSHOP RESOLUTIONS

1. *WHEREAS*, the need exists for a medical benefit program for migrants,
BE IT RESOLVED to investigate the feasibility and implementation of a medical benefit program tailored to the specific needs and circumstances of the migrant population in Iowa.
2. *WHEREAS*, the need exists for improved Medicaid services and greater Hispanic employment,
BE IT RESOLVED that the Iowa Department of Social Service investigate the delivery of services to the Hispanic population as it relates to the present Medicaid program and that the Iowa Department of Social Service employ Hispanic professionals at the Administrative level of service delivery program.
3. *WHEREAS*, there exists a need for comprehensive health care for Hispanics,
BE IT RESOLVED that the National Council of La Raza examine the proposed health care bills and select one that provides comprehensive health care for Hispanics in the nation.
4. *WHEREAS*, a great need exists for increased Hispanic representation in employment to better meet the needs of a Hispanic clientel,
BE IT RESOLVED that the Spanish Speaking Peoples commission of Iowa recommend that the State Health Department of Iowa employ a Hispanic Health coordinator for Hispanics.
5. *WHEREAS*, existing Migrant Programs are in need of revision,
BE IT RESOLVED that a Midwest Conference for migrant workers be held in Iowa to effect policy changes in new or existing Migrant Programs.
6. *WHEREAS*, further study and research of migrant agricultural work is required,
BE IT RESOLVED that the State Health Department support an epidemiological study of health problems related to detrimental, environmental, and occupational health influences in seasonal and migrant agricultural work.
7. *WHEREAS*, the dire need exists for further study and research of migrant and seasonal worker health concerns,
BE IT RESOLVED that the National Council of La Raza and National Association of United Farm Workers (UFW) Organization demand that the responsible national level health problems of seasonal and migrant farmworkers with respect to detrimental environmental, and occupational influences be studied further.
8. *WHEREAS*, a need for an adequate and effective Interpreter Program exists,
BE IT RESOLVED that a multilingual Interpreter Program, be initiated for health professionals, which models the existing University of Iowa Hospitals and Clinics' Spanish Medical Interpreter Program.
9. *WHEREAS*, the Spanish Speaking Peoples Commission has provided a needed Hispanic voice throughout the state,
BE IT RESOLVED that this Conference unanimously endorse its continued existence, with greater economic support, and staffing.

PART SEVEN
Evaluation

THE HISPANICS: A MISSING LINK IN PUBLIC POLICY

A DIRECTOR'S ASSESSMENT

Miguel A. Terán

The Conference on Public Policy and the Hispanics can be considered a total success for a variety of reasons and throughout the different stages of the project. Project planning involvement of both humanities experts and community representatives was well-advised.

In the planning stages, an excellent communication network developed between those different segments involved, even though they represented wide areas of interest. First, all people involved in the planning aspects of the Conference, were chosen because of their background to assure adequate balance. They were humanist scholars, other scholars, public administrators and community persons who had wide community contact.

Furthermore, consideration was given to geographic representation, as well as varying socioeconomic conditions of Hispanic communities. Once together, the Planning Committee dealt first with their own diversity, and as a result recognized first hand, the need for the Conference. This assured a full commitment and enhanced the chance of attracting diverse representation of both Hispanic and non-Hispanics. Toward this end, the planning members extended themselves beyond planning aspects and actually got involved in other activities to assure a successful conference.

The selection of Conference speakers took on a new dimension. It was felt that the speakers should not only be nationally recognized but also that their origin would reflect to some degree the diversity of the projected participants. The date chosen for the conference carried a special significance for Hispanics, "El Dia De La Raza". Numerous conferences would be scheduled on this day placing considerable demand for high caliber speakers, therefore a number of speakers were consulted as early as six months before the conference. The result was that most of our first choice speakers agreed to come leaving only minor changes caused by unforeseen problems such as an airline strike, congressional delay of federal funding and site selection.

The result was that all persons involved spent many hours on their own, publicizing the program at group meetings, conferences, and individually among friends and neighbors. Scheduled radio and television appearances utilized Planning Committee members and resource consultants from different cities of the state. As a result over fifty radio and television stations and all major newspapers were informed, and asked to provide time for public service announcements and to allow us to participate in scheduled talk shows.

Once the ground work was set, working out the logistics of two funding mechanisms had to be done. Over fifty students wanted to attend the conference but would need a place to stay. The Urban Mission Council through Rev. Charles Guinn was approached; agreement was reached to lodge fifty students for two days at Hawthorne Hill. The Iowa Arts Council was asked to provide a display of Hispanic Art, and in spite of the short notice, the Arts Council agreed to supply the artist's transportation and expenses thereby adding a new dimension to the conference. Two Hispanic artists displayed their work during the two days of the Conference.

The Conference started with the absence of our Governor's Representative, Joseph Grubbs, who we later discovered went to another location by mistake.

Samuel Betances, an internationally known scholar, set the tone for a dynamic participating audience. He eloquently provided historical perspective of Public Policy with a special humor and depth leaving little doubt that the topic addressed by the conference had serious implications for our Hispanic population. As a result, an emotionally charged audience gave him a standing ovation.

The rest of the speakers and the topics addressed, each left the audience clapping for more. With a clear Hispanic flavor, Public Policy strengths, and weaknesses as well as factors present in the Hispanic community were analyzed.

The banquet with its distinct Mexican food, which

for the most part was flown in from Texas, left the audience savoring their meal while making references to Hispanic diversity and the content of the day's presentations. While the meal could not possibly have included all our diverse Hispanic origin, the spice provided in song, story and music by Jesús Negrete and *Flor y Canto* clearly generated the similarities of our Hispanic Culture. By providing a musical portrayal of Mexican History and the experiences of all socio-economic levels, a common cord was struck. Negrete generated a mixture of the joy and pain experienced to varying degrees by most Hispanics. People laughed, though sometimes the laughter covered the anguish of many experiences. The audience was insulted, stroked and entertained in a very special way by the "Performing Professor of Anthropology", Jesús Negrete; and nevertheless, repeatedly cried for more. As the audience called out "*otra, otra, otra*", one could easily perceive the vibrant atmosphere of a determined people who were being challenged to action.

Negrete challenged the audience to treasure and record all conversations with their elders (*viejitos*) which contains a fortune of history never recorded and mostly ignored by historians. He further urged students to encourage Hispanic Studies in Anthropology.

Following the banquet an emotionally charged audience retired to different receptions throughout the motel complex where dialogues to late hours of the night were continued.

The Conference on Public Policy from an Hispanic

perspective added a new dimension never attempted or carried out before in the State of Iowa. It can only be considered a success for various reasons which include:

1. The broad representation of participants clearly demonstrated that Hispanics and some non-Hispanics are interested in having Public Policy reflect the diverse cultures of our society and that they are willing to invest both time and money to assure that future Public Policy reflects their views.
2. The overall tone of the Conference reflected a tremendous amount of interest generated and exemplified by the interaction between participants and presentors.
3. The enthusiasm and vibrant atmosphere clearly documented that a healthy diversity exists among Hispanic groups, but will not hinder a growing sense of community. The concept of Hispanic Unity is not new. The fact that such a wide cross section of people could identify with each other and work together at the Conference clearly demonstrated that a United Hispanic Community will impact on the political fiber of Iowa in the not too distant future.

Our speakers were tremendous and without exception were highly appreciated by the audience, participants evaluated the conference at 4.5 on a five point scale (five being high).

In the final analysis, the conference represented a process of discovery and self-expression that will lead to a common goal of self-development and full citizenship. ■

PARTICIPANT PROFILE

SEX

CATEGORY	NUMBER	% OF IDENTIFIABLE POPULATION	% OF IDENTIFIABLE AND NONIDENTIFIABLE
Male	142	54.8	52.4
Female	117	45.2	43.2
Unidentified	12	---	4.4
Total	271	100.0	100.0

AGE

CATEGORY	NUMBER	% OF IDENTIFIABLE POPULATION	% OF TOTAL IDENTIFIABLE AND NONIDENTIFIABLE
16-21	16	9.6	5.9
22-36	93	56.0	34.3
37-55	49	29.5	18.1
56 +	8	4.8	3.0
Unidentified	105	---	38.7
Total	271	99.9	100.0

EDUCATION

CATEGORY	NUMBER	% OF IDENTIFIABLE POPULATION	% OF TOTAL IDENTIFIABLE AND NONIDENTIFIABLE
High School	21	12.5	7.7
Vocational	7	4.2	2.6
College	140	83.3	51.7
Unidentified	103	---	38.0
Total	271	100.0	100.0

THE HISPANICS: A MISSING LINK IN PUBLIC POLICY AN OUTSIDE EVALUATOR'S ASSESSMENT

Hilda Prieto

Sponsored by: The Iowa Board for Public Programs in the Humanities, a state based program of the National Endowment for the Humanities
The Iowa Arts Council/National Endowment for the Arts
The Spanish Speaking Peoples Commission of Iowa

Location: Des Moines, Iowa

Attendance: 300

Place: Hyatt House Hotel

Hispanics - 65%

White - 30%

Date: October 12-13, 1979

Black - 5%

The Conference was a success. It was, above all, a psychological milestone with positive and diverse overtones for future endeavors in the state of Iowa. For the first time a large number of Hispanic Iowans demonstrated to themselves and to others that they will no longer sit back and wait to be affected by Public Policy. Their togetherness and the resolutions that came out of the Conference bear out their determination to speak out, and to work together for their common well being.

The keynoters, with various degrees of personal dynamism, very satisfactorily fulfilled their assignment of inspiring and informing the audience. They presented important issues dealing with Public Policy and its effect on politics, economics, education, justice, employment and health.

The small sessions dealing with Justice, Employment, Education, and Health afforded greater audience involvement and participation. Although the group dealing with Justice, where the legal oriented audience was very small, all other sessions were very heavily attended.

The final substance of the conference evolved out of the small group Workshops. Here, Resolutions were presented and discussed. These Resolutions were later presented to the General Assembly for approval. These Resolutions reveal the thinking of Hispanics in Iowa. Hispanics are determined to affect policy at all levels now. (See workshops Summaries and Resolution sections pp. 97-100).

The banquet and luncheon afforded an opportunity to acknowledge the leadership and involvement of individuals and organizations on behalf of Hispanic affairs. These social events gave the conferees the opportunity to promote friendship, fraternity and unity.

The program, "400 Years of Hispanic History", was a historical perspective with emphasis on the Mexican culture. It was artistically presented by Jesús Negrete and *Flor y Canto*.

The failure of the mass-media to cover this important state-wide Hispanic event was seen as something intolerable. Consequently, an emphatic statement about this matter was signed by most of the conferees. Copies of this statement will be sent to the media and licensing boards.

All conference attendants were asked to evaluate all phases of the Conference. On a scale of 5 to 1 (high to low), one third of those who completed the evaluation forms gave the keynoters a rating of 5. The other activities received high marks also, with the average being 4.5. All written comments were favorable. Many of them suggested that this Conference should be an annual event.

Most Hispanics in Iowa have seldom been asked to evaluate others. Greater efforts needed to be exerted in this area.

In my own opinion, and from comments received from others, the Conference was considered a very successful and commendable one. ■

Appendixes

You are invited to attend an Hispanic Conference in Iowa

THE HISPANICS: A MISSING LINK IN PUBLIC POLICY



**October 12 & 13
HYATT HOUSE HOTEL**

**6215 Fleur Drive
Des Moines, Iowa**



Sponsored by:

Spanish Speaking Peoples Commission

and

the iowa BOARD OF PUBLIC AFFAIRS THE humanities

90

A STATE-BASED PROGRAM OF THE NATIONAL ENDOWMENT FOR THE HUMANITIES

CONFERENCE OBJECTIVES

The Hispanic Conference is the first of its kind in the State of Iowa. It will examine the current status of the Hispanics in our Society and extent of their participation in Public Policy formulation. Specifically it will attempt to:

- 1) Examine the philosophical, psychological, cultural, historical, economic, linguistic and political factors that should impact on decision making and policy formulation.
- 2) Examine those applicable governmental regulations that lead to public policy formulation and the extent to which Hispanic influence is conveyed.

COMMISSION STAFF

Miguel A. Terán
Executive Director

Dawn Peterson
Conference Coordinator

Paula C. Cortez
Executive Secretary

Margarita Muñoz-Sloan
Conference Secretary

COMMISSIONERS

Juan Cadena
Ernesto Rodriguez
Irene Muñoz
John Tucker

Dr. Virginia Correa-Jones
Ila Plasencia
Angel Gigeroa
Dr. Alfredo Benavidez

CONFERENCE PLANNING COMMITTEE

Miguel A. Terán
Director

Ila Plasencia
Des Moines, Iowa

Dr. Nancy Barceló
Iowa City, Iowa

Dr. George F. Garcia
Des Moines, Iowa

Dr. Virginia c. Jones
Ames, Iowa

John Tucker
Muscatine, Iowa

Dr. Alfredo Benavidez
Iowa City, Iowa

Dr. Rosendo Diaz-Person
Des Moines, Iowa

CONFERENCE ORGANIZING CONSULTANTS

Fidel Alvarez
Ft. Madison, Iowa

Juan Cadena
Muscatine, Iowa

Nick Aguilera
Mason City, Iowa

Irene Muñoz
Muscatine, Iowa

Juanita P. Wright
Cedar Falls, Iowa

Herbert Becerra
Council Bluffs, Iowa

Angel Cardona
Cedar Rapids, Iowa

Angel Gigeroa
Sioux City, Iowa

Moses Paloma
Des Moines, Iowa

CONFERENCE SPEAKERS

Dr. Samuel Betances
Dr. Rosendo Diaz-Peterson
Pascual Marquez
Juan Castillo
Dr. Joseph Estrada
Dr. Leobardo Estrada
Rachel Estrada
Dr. Carlos Cortes
Dr. Philip Ortego
Raul Yzaguirre

Al Perez
Dr. Roman De La Campa
Nancy Barceló
Arturo Ramirez
Dr. Alfredo Benavidez
Dr. Virginia Correa-Jones
Dr. George F. Garcia
Dr. Joseph Speilberg-Benitez
Maria Martinez

CONFERENCE EVALUATOR

Hilda Prieto

HISPANICS IN IOWA: A MISSING LINK IN PUBLIC POLICY

**Hyatt House, Des Moines, Iowa
October 12-13, 1979**

AGENDA

Friday - October 12

- 11:00 - 1:00** **REGISTRATION and COFFEE**
- 1:00 - 1:15** **OVERVIEW and ORIENTATION**
Miguel A. Terán - Executive Director, Spanish Speaking People's Commission of Iowa
- 1:15 - 1:30** **GOVERNOR'S MESSAGE**
Governor Robert D. Ray (Tentative)
- 1:30 - 2:30** **"The Missing Link in Public Policy, The Hispanics - A Historical Sociological Perspective"**
Dr. Samuel Betances - Professor of Sociology, Northern Illinois University
- 2:30 - 2:45** **BREAK**
- 2:45 - 4:15** **"Reactions to American Public Policy and Hispanics"**
Moderator: *Dr. Rosendo Diaz-Peterson - Drake University*
Panelists:
 "Justice & the Hispanics" - Pascual Marquez - U.S. Dept. of Justice
 "Employment & the Hispanics" - Juan Castillo - U.S. Dept. of Labor
 "Education & the Hispanics" - Dr. Joseph Estrada - U.S. Dept. of H.E.W.
- 4:15 - 5:00** **"The Growth of Hispanics and Its Effects on Public Policy - A Humanist Assessment"**
Presiding: *Dr. Nancy Barceló - University of Iowa*
Keynote: *Dr. Leo Estrada - University of California*
 Rachel Estrada - U.S. Bureau of the Census - An Agency Assessment
- 5:00 - 6:00** **BREAK**
- 7:00 - 9:30** **BANQUET - Honoring our Commissions from Neighboring States, Hispanic Artists and Hispanic Organizations**
Presiding: *Dr. George F. Garcia*
- Guests from Neighboring States**
 Pete Urdiales - Director, Mexican American Commission of Nebraska
 Ruben Corona - Director, Kansas-Advisory Committee on Mexican American Affairs
 -Missouri-Advisory Committee on Hispanic Affairs
- Hispanic Artists: Paul Herrera, Ada Medina, Irene Terronez**
- Banquet Event: "400 Years of Hispanic History" - Artistically portrayed by Jesús Negrete.**

Saturday - October 13

8:00 - 9:00

REGISTRATION and COFFEE

9:00 - 10:30

"The Hispanic In the Media and Its Effect in Public Policy - A Humanist Assessment"

Presiding: *Angel Gigeroa*, Commissioner

Keynote: *Dr. Carlos Cortez* - University of California

10:30 - 10:45

BREAK

10:45 - 11:45

"The Hispanic In American Literature and Its Effect in Public Policy - A Humanist Assessment"

Presiding: *Herbert Becerra*, Commissioner

Keynote: *Dr. Phillip Ortego* - Our Lady of the Lake University

11:45 - 1:15

LUNCHEON

"Hispanic Public Policy Issues and Strategies: Projections for the 80's"

Presiding: *Ila Plasencia* - Commissioner

Keynote: *Raul Yzaguirre*, Director-National Council De La Raza

1:30 - 4:00

"Public Policy Issues and Strategies for Systemic Change" -- (small groups)

Justice: Presiding - *Juan Cadena*, Commissioner

Humanist Presenter: *Dr. Rosendo Diaz-Peterson* - Drake University

Legal Presenter: *Al Perez* (MALDEF) Mex. Am. Legal Defense Fund

Agency Presenter: *Pascual Marquez* - Dept. of Justice

Humanist Reactor: *Roman De La Campa* - Briar Cliff College

Employment: Presiding - *Ernesto Rodriguez*, Commissioner

Humanist Presenter: *Dr. Nancy Barceló* - University of Iowa

Presenter Nat. S.E.R.: *Arturo Ramirez*

Agency Presenter: *Juan Castillo* - Dept. of Labor

Education: Presiding - *John Tucker*, Commissioner

Presenter: *Dr. Alfredo Benavidez* - University of Iowa

Presenter: *Dr. Virginia Correa-Jones* - Iowa State University

Agency Presenter: *Dan Chavez*

Health: Presiding - *Sr. Irene Muñoz*, Commissioner

Presenter: *Dr. Joseph Spielberg Benitez* - Michigan State University

Agency Presenter: *Dr. Joseph Estrada* - Dept. of H.E.W.

Presenter: *Maria Martinez* - University of Iowa Hospital

4:00 - 4:15

BREAK

4:15 - 5:00

PRESENTATION OF RESOLUTION TO GENERAL ASSEMBLY

Presiding: *Dr. George F. Garcia*

7:00 - 9:00

RECEPTION -(Regency Room)

Honoring *Graciela Olivarez*, National Director of Community Service Administration

Sponsored by I.M.A.G.E. of Iowa

9:00 - 1:00

COMMEMORATIVE DANCE

Honoring *LILAC'S* (League of United Latin Am. Citizens) 50th Anniversary 1929-1979

Music by *Spanish Candy* of Des Moines, Iowa

Sunday - October 14

10:00 a.m.

MEETING OF HISPANIC ALUMNI ASSOCIATION OF IOWA (Regency Room)

CONFERENCE PARTICIPANTS

Nancy Barceló. Educational Administrator. Program Associate for the Office of Academic Affairs at the University of Iowa. Received B.A. degree in Social Work and Corrections from Chico State College in 1969, M.A. in Recreational Education from the University of Iowa in 1972, and is currently writing her dissertation in higher education relative to the topic: needs analysis of Chicano students at the University of Iowa in the last ten years. Former positions: director of Educational Opportunity Programs at the University of Oregon, associate director of Special Support Services at the University of Iowa, and assistant director for Chicano and Native American Programs at the University of Iowa.

Herbert Becerra. U.S. Postal Employee. Appointed to the Governor's Spanish Speaking Task Force and later reappointed to the Iowa Spanish Speaking People's Commission.

Alfredo Benavides. University Assistant Professor. Assistant Professor and Coordinator of Multicultural and Bilingual Teacher Training at the University of Iowa. Received B.A. degree in Spanish and History from Texas A&I in 1970, M.A. in Secondary Education and Curriculum from Michigan State in 1972, and Ph.D. in Administration and Higher Education from Michigan State in 1976. Former positions: outreach coordinator for El Centro Latino, Inc. in Muskegon, Michigan; graduate teaching assistant at Michigan State; research associate at Central Michigan University and Michigan State; counselor at Eastern High in Lansing, Michigan; and co-director of a small migrant children's day care center in Lansing, Michigan.

Samuel Betances. University Professor. Professor, Department of Sociology, Northeastern Illinois University. Received B.A. degree in History-Theology from Columbia Union College in 1965, M.A. in Education from Harvard in 1969, Certificate of Advanced Study in Education from Harvard in 1970, and Ph.D. in Education from Harvard in 1972. Former positions: education program specialist, Experimental Schools Task Force, National Institute of Education; instructor, Chicago YMCA Community College for ASPIRA of Illinois; lecturer, Black and Puerto Rican Lecture Series for Boston University; staff consultant and trainer in group dynamics for Ebony Management Associates; director of Division Street Urban Progress Center Unit in Chicago's Puerto Rican Community; faculty assistant at Northeastern Illinois University; Training technician and supervisor of trainers for Chicago Committee on Urban Opportunity; and resource consultant for Hull House Headstart Program.

Juan Cadena. Director, Muscatine Migrant Committee. Original promoter of programming for Hispanics in Iowa; active in Muscatine community affairs; served on various advisory boards and committees; and appointed to the Governor's Spanish Speaking Task Force and later reappointed to the Iowa Spanish Speaking People's commission as a commissioner.

Juan Castillo. Federal Government Employee. Supervisor of Program Development and Evaluation (CETA Coordinator), Department of Labor, Kansas City. Received B.A. degree in Inter-American Affairs from the University of New Mexico in 1954 and an M.A. degree in International Relations and Organization from the American University in 1958. Former positions: teacher and director of elementary school in Nicaro, Oriente, Cuba; teacher of Spanish, University of New Mexico; compliance worker, Farm Labor Service; on loan to the U.S. Senate Subcommittee on Refugees and Escapees-looking into the Cuban refugee problem in Miami; detailed to the Cuban Refugee Center in Miami to find employment and resettle Cuban refugees all over the U.S.; processed requests for alien workers for the Immigration Board of the U.S. Employment Service; supervisor of field coordination, WIN program; program developer, coordinator of migrant programs, and worked in equal employment and compliance for the Kansas City regional office of the Department of Labor.

Ruben G. Corona. Executive Director Kansas Advisory Committee on Mexican American Affairs. Received B.A. in Education from Washburn University, licensed in social work from the State of Kansas, and graduate work in Education and Administration at the University of Kansas and with the Boston Symphony, the Roger Wagner Music Program, and various minority programs. Former positions: lobbyist for Mexican American affairs in Kansas, consultant to Kansas State University on Mexican American leadership programs in the state of Kansas, director of instrumental music and conductor of liturgical music at St. Mary's of the Plains College, chairman of the music department at Hayden High School, supervisor of music for Topeka parochial school system, administrative assistant for El Centro de Servicios para Mejicanos in Northeast Kansas, co-chair of Topeka U.S.D. 501 Bilingual Multicultural committee, and the 1978 National Director of the Asociación Nacional de Grupos Folklóricos.

Virginia Correa-Jones. University Assistant Professor. Assistant Professor, Department of Secondary Education, Iowa State University. Received B.S. degree in Spanish and English from Emporia (Kansas) State University in 1963, graduate work at University of Kansas (Lawrence) in 1964, M.A. in Secondary Education from University of Nebraska (Omaha) in 1971, and Ph.D. in Curriculum and Instruction from the University of Nebraska (Lincoln) in 1977. Former positions: assistant professor, instructor, graduate assistant, and part-time instructor at the University of Nebraska (Omaha); substitute teacher in Indiana, Connecticut, and Omaha; and teacher in Kansas City Public Schools.

Carlos Cortés. University Professor. Associate Professor of History and Chairman, Mexican-American Studies Program, University of California, Riverside. A Phi Beta Kappa at the University of California, Berkeley, Dr. Cortés received his B.A. in Communications and Public Policy from that institution. He has subsequently earned a M.S. in Journalism from Columbia University, a B.F.T. in Foreign Trade from the American Institute for Foreign Trade, a M.A. in Portuguese from the University of New Mexico, and a Ph.D. from the University of New Mexico in History. The recipient of many fellowship and research grants, Dr. Cortés has served on many committees and councils dealing with curricular development, intergroup relations, civil rights, and improvement of education and educational opportunities. He has many publications to his credit, books, articles, and teacher training materials, and he has many publications in progress. For his book, *Gaucha Politics in Brazil, The Politics of Rio Grande do Sul 1930-1964*, Albuquerque: University of New Mexico Press, 1974, he was the recipient of the 1974 Hubert Herring Memorial Award of the Pacific Coast Council on Latin American Studies.

Roman De La Campa. College Professor and Attorney. Professor of Spanish and Law at Briar Cliff College in Sioux City, Iowa; and Attorney at Law. Received Ph.D. from University of Havana and J.D. from the University of Florida. Licensed attorney in Cuba up to 1961; licensed attorney in Iowa and Nebraska since 1972; U.S. Supreme Court Attorney since 1975; licensed professor of real estate; and state director of Albricias.

Rosendo Diaz-Peterson. University Professor. Associate Professor of Spanish at Drake University. Received S.T.L. in Theology at the Catholic University of America in 1963, M.A. in Experimental Psychology at the University of Louvain, Belgium in 1968, M.A. in Spanish Literature at the Catholic University of America in 1971, Ph.D. in Theology at the Catholic University of America in 1964, and Ph.D. in Spanish Literature at the University of Illinois at Champaign-Urbana in 1974. Former positions: teacher of Spanish at St. Vincent College; professor at Universidad Católica de Chile; assistant professor, Graduate School of Theology, Catholic University of America; T.A. and coordinator of T.A.'s in Spanish at the University of Illinois; assistant professor of Spanish at Drake University; chairman of the Educational Committee of the Spanish-speaking Center of Des Moines; member of the Advisory Council of the Iowa Board for Public Programs in the Humanities; vice-president of the Spanish-speaking Center of Des Moines; and bilingual reader and consultant for H.E.W., Office of Education.

Joseph L. Estrada. Medical Doctor. Acting Regional Director Equal Opportunity Office, Department of Health, Education, and Welfare, Office of the Secretary, Office of the Principal Regional Official. Baccalaureate Unitarius (B.A. and B.S.) from the Universidad de Guadalajara; specialized in mathematical logic, School of Philosophy and Literature, Universidad de Guadalajara; medical surgeon and obstetrician (M.D.), Facultad de Medicina, Centro Medico, Universidad de Guadalajara. University and college professor, Universidad de Guadalajara; scientific investigator, Department of Embryology, Centro Medico, Universidad de Guadalajara; co-author-investigator "spalteholtz technique: points of ossification and bone growth in embryos and fetus" presented at world anatomy conference in Leningrad, Russia in 1970; specialized in public health administration organization, establishment, and administration of hospitals and clinics in rural and urban areas; instructor, Department of Embryology, Department of Histology, Centro Medico, Universidad de Guadalajara; organizer and charter member Kansas City, Kansas LULAC Council; organized and established, member of the Board of Directors and Chair of the Board, Kansas City SER, Jobs for Progress, Inc.; regional representative, Public Health regional coordinator for Hispanic programs for H.E.W.; advisor to agency heads on needs and services for Hispanics in four state area; and member of the Federal Executive Board and the Federal Regional Council.

Leobardo F. Estrada. Social demographer. Associate professor, School of Architecture and Urban Planning, University of California at Los Angeles. Received B.A. degree from Baylor University in 1966 and M.S. and Ph.D. in Sociology from Florida State University in 1968 and 1970, respectively. Former positions: Associate professor, Department of Sociology, North Texas State University (1970-1975); Population Division, U.S. Bureau of the Census, Washington, D.C. (1975-1977). Presently, Dr. Estrada is on leave of absence from UCLA and is serving as Staff Assistant to the Deputy Director at the U.S. Bureau of the Census.

Rachel Estrada. Community Service Specialist, U.S. Bureau of the Census, Department of Commerce. Ms. Estrada is a native of Kansas City.

George García. Educational Administrator. Chief, Urban Education Section, Iowa Department of Public Instruction. Received B.S. degree in Secondary Education from Northwest Missouri State University in 1965; M.A. in History from the University of Iowa in 1972; graduate work in Mexican American Studies, California State University in 1972; and Ed. D. in Educational Administration from Drake University in 1979. Former positions: secondary teacher, Waco High School, Olds, Iowa; and City High School, Iowa City, Iowa; and postsecondary teacher, Southeast Community Action Programs in Henry, Lee, and Des Moines counties in Iowa; Southeastern Community College, Burlington, Iowa; Iowa State Penitentiary; Urban Campus, Des Moines Area Community College; and American Civilization Department, University of Iowa. Dr. García has also served as a commissioner for the Iowa Civil Rights Commission; as the second vice-president for the International Association of Official Human Rights Agencies; as a member of the Iowa Board for Public Programs in the Humanities; as a member of the Iowa Children's and Family Services Board; as a commissioner for the Iowa Advisory Commission to the United States Civil Rights Commission; and as an Urban Fellow for CEMREL, Inc.

Angel Gigeroa. Former Director Sioux City Migrant Action Program. Mr. Gigeroa serves on the Sioux City Civil Rights Commission and the Woodbury Community Action Program Board of Directors. Mr. Gigeroa was appointed to serve as a commissioner for the Iowa Spanish Speaking People's Commission July 1, 1979.

Paul P. Herrera. Artist — Davenport, Iowa. Work to be shown: water color, stone inscription (slate). Exhibits: Commissions in stone for Wichita State University, Pennsylvania State University and Kroc Foundation, California. Experience: Has taught watercolor and Calligraphic Handwriting at Davenport Municipal Art Gallery. Teaching art at St. Ambrose College, Davenport on part-time basis. Supplement: supplied illustrations and displays for Hispanic Heritage Week. Helped originate Annual Arsenal Island Art Exhibition.

Al Perez. Attorney. Director-Associate Council, Mexican American Legal Defense and Educational Fund (MALDEF). Received B.A. degree from University of Houston in 1968; graduate studies, University of Houston in 1969; and J.D. from National Law Center, George Washington University in 1972. Former positions: law clerk for two private firms; law clerk, U.S. Commission on Civil Rights; and staff attorney, Small Business Administration (SBA), San Francisco, California. Mr. Perez has done much work in the area of voting rights and immigration and naturalization and is a member of the Federal Advisory Committee to the Immigration and Naturalization Service and of the Federal Advisory Committee to the Federal Elections Commission.

Ila Plasencia. Compliance Officer, Wage and Hour Division, Department of Labor. High School graduate and some college with Ankeny Community College-primary emphasis in business. Ms. Plasencia has had more than twenty years experience in government positions, including work as an accounting assistant with the U.S. Marshall's Service in Des Moines. Ms. Plasencia is active in LULAC, being chosen LULAC woman of the year; the West Des Moines Girls Softball Organization; and work with the parish of Sacred Heart in West Des Moines. Ms. Plasencia sits on the West Des Moines Human Services Board, the West Des Moines Child Care Board, and the church board for Sacred Heart. Ms. Plasencia helped organize and sat on the Board for El Centro and the Spanish Speaking Center in Des Moines. Ms. Plasencia served as commissioner for the Iowa Civil Rights Commission, was appointed to the Governor's Spanish Speaking Task Force, and later to the Iowa Spanish Speaking Commission as a commissioner.

Hilda Prieto. University Instructor, Drake University. Received B.A. in law, Universidad Técnica de Oruro, Bolivia; and M.A. in Foreign Languages-Spanish with minor in Portuguese, University of Kansas (Lawrence). Former positions: assistant instructor of Spanish, University of Kansas; Peace Corps instructor, University of Missouri; instructor, Luther College, Decorah, Iowa; and instructor, Bethany College.

Arturo V. Ramirez. Attorney. Planner II, Planning and Program Development Department, SER Jobs for Progress, Inc. Los Angeles. Received B.A. in Sociology from Knox College in 1971, M.A. in Anthropology from University of Iowa in 1973, and J.D. from the University of Iowa in 1976. Former positions: staff attorney, Gulf Coast Legal Foundation; director, On-the-Job Training Program, SER-Jobs for Progress, Houston; instructor, Mexican American Studies Program, University of Houston; director, José Vasconcelos Pre-School, SER-Jobs for Progress, Houston; acting director, Muscatine Legal Services; teaching assistant, Department of Anthropology, University of Iowa; and director, Illinois.

Ernesto Rodríguez. Equal Employment Opportunity Compliance Director, Rock Island Arsenal. Graduated from high school from Davenport Community Schools. Former positions: served in the U.S. Army; construction worker; foundry worker, bartender, assembly line worker; cab driver; packing house worker; employed by Oscar Meyer's for eleven years; engaged by the Amalgamated Meatcutters Union to head an organizing campaign to unionize a turkey plant in West Liberty where more than a third of the workers were Mexican; former coordinator, Area Board for Migrants (Davenport); and has served on the Iowa Advisory Committee of the U.S. Civil Rights Commission, the Davenport Human Relations Commission, the Catholic International Council of Davenport, the Mid-West Council of La Raza Board of Directors, and the chair of the Chicano Educational Productions. Currently, Sr. Rodríguez serves as a charter member of LULAC Council N° 10 of Davenport; is a member of the state governing board of Illinois Migrant Council; serves on the Muscatine Migrant Committee, Health Project; is vice-president of the Quad-Cities Merit Employment Council; and serves on the Planning and Programming Committee of the Quad-Cities United Way. Sr. Rodríguez was instrumental in the formation of the Governor's Spanish Speaking Task Force, was appointed to the Governor's Spanish Speaking Task Force; and currently serves as commissioner for the Spanish Speaking Commission of Iowa for which he is the chair of the employment committee.

Pascual Marquez. Regional Conciliator, Community Relations Service, U.S. Department of Justice. Received B.A. degree in Spanish from the University of Nebraska (Omaha) in 1966. Former positions: served U.S. Marine Corps (honorably discharged); benefits analyst, Mutual of Omaha Insurance Company; deputy executive director, Nebraska Equal Opportunity Commission; and community relations specialist, Community Relations Service, U.S. Department of Justice, Chicago Regional Office. Mr. Marquez is a member of LULAC, the American GI Forum, the NAACP, and the Urban League.

Maria Martínez. Interpreter. Spanish interpreter, University of Iowa Hospitals and Clinics. Brown's Commercial College diploma and certificates from the University of Iowa for training course series for experienced secretaries. Assistant medical records librarian, Mercy Hospital, Iowa City; secretary, D.J. Gatens and Sons; secretary, Mutual Fire and Auto Insurance; medical secretary, Dr. Arthur Steindler; secretary, Dr. C.H. McCloy; secretary, Director of Nursing Service, Mercy Hospital; Spanish translator, Department of Sociology, University of Iowa; medical secretary, Dr. M. Armaly, University Hospitals; medical secretary, Dr. Elmer DeGowin and W. Fowler, University of Iowa; secretary, National Adjuvant Breast Project and later for the Department of Pharmacology, University of Iowa; and medical secretary to the Director of Clinical Laboratories, Department of Pathology, University of Iowa.

Sister Irene Muñoz. Registered Nurse. Currently employed by the Muscatine Migrant Committee. Member of the Davenport Diocese Spanish-speaking Commission; Muscatine County Rape/Assault Advisory Committee; Muscatine Health Association; LACLL-Labor Council for Latin American Advancement; and the American Indian-Chicano Center-Ft. Madison Penitentiary. Commissioner of the Iowa Spanish Speaking People's Commission.

Jesús Negrete. National Performer and Mexican American Folklorist. Sr. Negrete has been performing Mexican American folk music for the last seven years. He has performed throughout the United States, Mexico, and Europe and was invited along with other American performers to the Eleventh World Festival of Youth and Students in Havana in 1978, where he was awarded *El Premio Nacional Sobre La Canción Política*. Sr. Negrete is the author of an *Anthology of Mexican American Folksongs*, which is published in part from a grant from the National Endowment for the Arts. Born in San Luis Potosí, México in 1948, the son of migrant farm workers who came to the valley of southern Texas in the early part of the 1950's, Sr. Negrete now makes his home in Chicago and is presently doing graduate work in educational anthropology at the University of Illinois (Champaign-Urbana).

Philip D. Ortego y Gasca. Educator and Writer. Director of the Institute for Intercultural Studies and Research at Our Lady of the Lake University, San Antonio. The life and career of Dr. Philip D. Ortego reflect an extraordinary triumph over a lack of childhood opportunity. Born into a family of few means - his father was successively a migrant, steel, and railroad worker - young Philip grew up in Pittsburgh, Pennsylvania where he experienced the frustrations and disappointments so common to his people in that kind of environment. He dropped out of school in 10th grade and took a variety of jobs. His life turned around, however, after he returned from service in the U.S. Marines during World War II. With the aid of the G.I. Bill, Dr. Ortego studied language and literature at the University of Pittsburgh, where he also won a commission in the U.S. Air Force. He served nearly nine years in the Air Force and along with his regular duties managed to complete the work for his B.A. in English and Spanish at Texas Western College. Dr. Ortego returned to civilian life in order to follow a career in education. He taught and studied at various institutions, finally winning the Ph.D. degree from the University of New Mexico. At present he is Director of the Institute for Intercultural Studies and Research at Our Lady of the Lake University of San Antonio, but he also pursues numerous other activities. He is, for example, senior editor and literary director for *La Luz*, the first national magazine for Hispanic Americans. Dr. Ortego is widely known as writer, critic, and champion of Chicano causes.

Joseph Spielberg-Benitez. University Professor. Professor, Department of Anthropology, Michigan State University. Received B.A. degree in Sociology from the University of Texas in 1958, M.A. in Sociology from the University of Texas in 1959, and Ph.D. in Anthropology from Michigan State in 1965. Former positions: visiting professor of Anthropology and Chicano Studies at University of California at Santa Barbara; director of Migrant Education Center at Central Michigan University; Fulbright Research/lecturer in Peru and Costa Rica; writer/consultant for Foreign Language Innovative Curriculum Studies Project; co-director University of Pittsburgh Field Training Station at Tezuitlán, Puebla (México); research associate, teaching assistant, assistant instructor, research technician, and teaching assistant at Michigan State; and research associate at University of Texas.

Miguel A. Terán. Executive Director, Iowa Spanish Speaking People's Commission. Received B.A. degree in Business administration and Political Science from the University of Texas, M.A. from Drake University, and has studied gerontology at North Texas State University. While serving as Director for the Governor's Spanish Speaking Task Force, conducted a state-wide study of Hispanics in Iowa. Has a long history of involvement in civic organizations.

Irene B. Terronez. Artist — Iowa City, Iowa. Work to be shown: oil paintings. Exhibits: California State University at Long Beach; University of Iowa; Marycrest College, Davenport; Blackhawk College, Moline, Illinois; Long Beach Museum of Art and 201 Frankfort Gallery, Huntington Beach, California. Paintings and drawings in private collections - California, New Mexico, Illinois, and Iowa. Experience: taught (part-time) California State University for a year and a half - Life Drawing Course. Coordinated "1979 Woman's Art Celebration," Iowa City, Iowa - a multi-media exhibit including drawings, paintings, music, poetry, and films in which over 60 artists participated. Supplement: Videotaped interview with "Mosaico Chicano," WQAD-TV station, Moline, Illinois. Newspaper feature articles in Quad-Cities newspapers.

John Tucker. Bilingual Programs Supervisor/Instructor of Spanish, Muscatine Community College. Received B.A. in Spanish from Texas Tech University in 1966; special Peace Corps training in Spanish and Latin American area studies from University of Missouri; Administrative and Human Development Training and Foreign Service Institute Spanish Teaching Methodology Training, San Diego State College; and intensive Spanish preparation from private tutor, Toluca, México. Former positions: bilingual programs coordinator/instructor, Muscatine Community College; Peruvian field director, Princess Development Corporation; outreach worker/instructor, Muscatine Community College; translator and contract representative, Magna Shipping and Brokerage Corporation; education coordinator, Mason City Migrant Action Program, Inc.; public health interviewer, Inter-state Research Associates; assistant trainee, Des Moines Fund Raisers; contract laborer; and carpenter. Appointed to the Iowa Spanish Speaking People's Commission in 1976 and has served as a commissioner since.

Peter Urdiales. Executive Director, State of Nebraska Mexican American Commission. Three and a half years of higher education at Nebraska Western, Chadron, and the University of Nebraska - major area of study - clinical psychology. President and founder, National Association of Governors' State Offices for Hispanic Affairs and current board member of the Family Social Services Agency in Lincoln. Former positions: field representative, State of Nebraska Mexican American Commission; job developer, SER, Jobs for Progress, Inc., Scottsbluff; radio operator Flight Service Station, Scottsbluff; fingerprint specialist, Scottsbluff Police Department; past chair of the GI Forum in Scottsbluff; board member Carres Colendes; board member of GI Forum Board of Education; and founder of MATA program for penal institution in Nebraska.

Raúl Yzaguirre. National Director for the National Council of La Raza. Received B.S. degree in General Studies with major emphasis in Management and Social Sciences from George Washington University and did graduate work in Public Administration and Economics from the same university. Present positions: one of the organizers and Secretariat of the Forum of National Hispanic Organizations; Editor-in-Chief, *Agenda, A Journal of Hispanic Issues*; chair of the Board of Associated Southwest Investment Corporation; chair of the Immigration and Naturalization Services Hispanic Advisory Committee; co-chair, National Committee for Responsible Philanthropy, member, Executive and Finance Committees, Board of Directors, Center for Community Change; board member, American Immigration and Naturalization Conference; board member, Grantsmanship Center, Los Angeles; board member, National Urban Coalition, Steering and Executive Committees; member, Board of Directors, *Nuestro*, magazine; and member, Judicial Selection Process, Washington, D.C. Former positions: medical laboratory specialist and later Chief of Viral Isolation and Identification Section, Medical Corps of the U.S. Air Force; provided assistance in mass blood typing and quality control techniques, American Red Cross Blood Program; chief technologist, Washington, D.C. laboratory; organizer, National Organization for Mexican American Services; initiator of the Huelga Committee in support of César Chávez; chair, American GI Forum, Washington Chapter; member, National Leadership Conference on Civil Rights; served on Steering Committee for the Conference on Poverty in the Southwest; consultant to the Office of Economic Opportunity; program analyst, Migrant Division of OEO; member of the Advisory Committee for Mexican American Affairs to Sargent Shriver; executive director, Interstate Research Associates; consultant to the Office of the Secretary of the U.S. Department of Health, Education and Welfare; part-time vice-president for the Center for Community Change; chair of the Ad Hoc Coalition on Immigration; and Chair of the Hispanic Bicentennial Commission.

The following is the Statistical Data and Recommendations from *Conóceme En Iowa* 1975.

CHICANOS IN IOWA

By Jorge F. Garcia

Anglo Iowans have several assumptions about Chicano Iowans. First, all Chicanos in Iowa are seen as migrant workers, a transient population. Secondly, they are seen as quaint little foreigners with a heavy Spanish accent. And finally, they are seen as a "problem population, non-white, poor, uneducated and welfare recipient" type. All these are false assumptions, the third resulting from a misinterpretation of history.

The majority of Chicanos in Iowa are permanent residents; many of them third or fourth generation Iowans. They are largely urban with the heaviest con-

centration in Des Moines, Davenport, Bettendorf, Fort Madison, Burlington, Mason City, Cedar Rapids, Sioux City, Council Bluffs and Muscatine. However, more recent Chicano immigrants to Iowa have settled in rural communities such as West Liberty, Columbus Junction, Conesville, Reinbeck and Shenandoah to name a few. The 1970 U.S. Federal Census reported 17,448 Spanish Speaking people in Iowa.¹ This figure however has been challenged by various Chicano organizations in the state who have argued that the number is closer to 30,000.²

¹U.S. Federal Census, 1970.

²Alianza Latina Política de Iowa Brochure, 1975: interviews with Mr. Eddie Zamora, Director, Spanish Speaking Center of City of Des Moines, Mr. Miguel A. Teran, Executive Director, Governor's Spanish Speaking Task Force and Mr. Juan J. Cadena, Director, Muscatine Migrant Committee.

Approximately 3,000 Chicano migrant workers pass through Iowa annually. They work in the tomato and onion fields in southeast Iowa and sugar beets and asparagus fields in the northcentral part of the state. Their contribution to the agricultural output of the state is important. These migratory workers suffer the same problems and indignities as migrant workers nationally. Low wages, inadequate housing and health services, back breaking work, long hours, unpredictable weather, lack of legislative protection and discriminatory practices all plague the Iowa migrant worker. The Migrant Action Program in Mason City with auxiliary offices in other cities and the Muscatine Migrant Center have led the struggle to improve the migrant's life. Many former migrants have now settled in Iowa recently. The Muscatine Chicano population; for example has increased about 150% in the past five years.³

Settlement of Chicanos in Iowa, however, is not a recent phenomenon. The history of the Chicano in Iowa predates Iowa history. Very few historians have enlarged on the fact that what is now Iowa was once owned and settled by Spain. Spain extended her empire into this area from 1770 to 1803. Interestingly, Chicanos have been proud of the fact that they are products of the merging of Indian, European and African peoples and cultures - El Mestizaje as it has been called. This Mestizaje occurred in what is now Iowa in the late 18th century.

In western Iowa, for example, a Spaniard named Manuel Lisa conducted a fur-trapping business in the 1780's. Lisa married a Sioux Indian woman and lived among her people; thereby carrying out El Mestizaje in what is now Iowa.⁴ It is very difficult to determine how many more Manuel Lisa's were in Iowa during the 1780's and 1790's. There were, however, Spaniards in St. Louis, Missouri and trade existed up and down the Mississippi River between the Spaniards, French and Indians tribes.

Moreover, during the Spanish Regime, three Spanish land grants were given to Spanish citizens in

the area that we now call Iowa. The first European settlement in Iowa was founded by a Spaniard named Julian Dubuque. Iowa historians are fond of stressing that Dubuque was French Canadian and that the European "history" of Iowa "starts" with this ethnic group. Yet, the fact remains that Dubuque was a Spanish citizen and that the lead mines that he operated by exploiting Indian labor were officially named "Las Minas Espanolas" (The Spanish Mines).⁵

Two other Spanish land grants were granted to Spanish citizens in Iowa. One was granted to Louis Honore Tesson in what is now Lee County in southeastern Iowa and the other was given to Basil Giard in what is now Allamakee and Clayton Counties in northeast Iowa.⁶

Symbolically then, the Chicano Mestizo roots in Iowa go further back in "Iowa History" than has been credited in the past. It is interesting to note that when the United States purchased the Louisiana Territory, Manuel Lisa became a U.S. Citizen.⁷ La Raza's experience in Iowa thus predates the Anglo-American's by some decades.

Otra cosa es que many Anglo reporters (journalists) of Chicano History in Iowa date their initial coming to the state in the 1920's. They have consistently argued that not until the railroads and farmers began to recruit Mexican labor in the 1920's did Chicanos set foot in the Midwest.⁸ The fact is that Chicanos migrated to Iowa long before 1920. In Iowa, for example, the first Mexican immigrant arrived in 1856.⁹ He or she settled in Lyon County in northwestern Iowa. An important part to stress is that this Mexican's trek to Iowa in 1856 is only eight short years after the Treaty of Guadalupe Hidalgo was signed ending the Mexican American War. It was only eleven years after Iowa became a state. At about the same time, many Iowa counties were christened with Mexican names like Cerro Gordo and Buena Vista honoring U.S. victories in the Mexican American War. Perhaps the lonely Mexican Immigrant who came to Iowa in 1856 came after forming friendships with the invading army.

³Interview with Mr. Juan J. Cadena, Director, Muscatine Migrant Committee, July, 1975.

⁴William Salter, *Iowa: The First Five States In The Louisiana Purchase*. Chicago: A.C. McClung & Company, 1905; p. 41.

⁵Ibid. p. 42. William Peterson, "Julian Dubuque", *Palimpsest*, March, 1966; Vol. XLVII, pp. 105-119.

⁶William Peterson, "Julian Dubuque", pp. 105-109, Ben Hur Wilson, "Tesson's Apple Orchard", pp. 129-138 and Lola B. Quigley, "Basil Giard", pp. 139-144, *Palimpsest*, March 1966, Vol XLVII, No. 3.

⁷Salter, op cit, p. 45.

⁸Lillian McLaughlin, "Pride in Origin Typical among Des Moines Mexicans," *Des Moines Tribune*, May 18, 1967. Also Jim Hardin, "Fiesta Time in Old Fort Madison," *Des Moines Register*, Register's clipping file number 2.

⁹Iowa Census, 1856. (Iowa City: Census Board, Crow & Boyle, 1857).

The U.S. Federal Census of 1860 recorded six Mexicans in Iowa. In 1880, the Census takers counted 18 Chicanos in Iowa.¹⁰ The Iowa Census of 1895 placed the number of Chicanos in Iowa at 30.¹¹ The Santa Fe Railroad recruited Mexican labor at the turn of the century and in 1895, the first Mexican Colony was founded in Fort Madison where Mexican laborers huddled around boxcars that the Santa Fe provided for them.¹²

By 1915, the Chicano population in Iowa had increased thirty times to 616. In 1925, as a result of the pull from railroads and farm interests, the Iowa Chicano population grew to 2,597.¹³ The coming of the depression in 1929 slowed the trek of Mexicans northward as jobs became scarce. As a matter of fact, many Chicanos in Iowa found themselves "encouraged" to return southward by the same interests that had brought them north a few years earlier. Many returned to Mexico, Texas and other states. Others like Juan Garcia found employment with various New Deal agencies and worked to construct many of the public buildings built in Iowa through Federal Assistance.¹⁴ Several found employment in other industries and some remained working for the railroad. Those that were not as lucky found themselves unemployed and eked out a living as best they could. Francisca Garcia of Des Moines remembers roaming the city dumps looking for food to feed her large family during the depression after her husband lost his job picking crops in the Mason City area.¹⁵

Several mutual benefit organizations were formed among Chicanos to help each other out during the

depression. One of the most successful ones still operating today is the Mexican American Death Benefit Club in Mason City.¹⁶

Ironically, World War II and Korea created a demand for Mexican labor and Chicanos began to be pulled to Iowa by the same economic interests that had historically brought them before the depression. Many Iowa Chicanos were drafted during the war and served valiantly overseas. Some like Lando Valadez of Des Moines were highly decorated. Valadez was one of the few Iowans who received the Silver Star during World War II.¹⁷

The war had an impact on Chicanos nationally as many returned to find that the democracy they had fought to preserve in Europe and Asia was escaping brown people in the U.S. Many organizations were founded to protect the rights of Chicano people. In Iowa, a statewide League of United Latin American Citizens (LULAC) was formed with branches in Des Moines, Davenport, Ft. Madison and Mason City. LULAC is still the largest Chicano organization in Iowa. A chapter of the G.I. Forum was also founded in Bettendorf during this period.

The new Chicano consciousness after World War II also led into other areas. Chicano churches sprang up in various cities. Our Lady of Guadalupe in Des Moines is one example. Built in 1948, Guadalupe Chapel is still the center of activity for many Des Moines Chicanos.¹⁸

The migration of more Chicanos in the 1950's, 1960's and 1970's has served to reinforce the Spanish language and Chicano culture in Iowa. In 1970, the Iowa Advisory Committee to the U.S. Civil Rights

¹⁰U.S. Federal Census, 1860 and 1880.

¹¹Iowa Census, 1895.

¹²Hardin, "Fiesta Time in Old Fort Madison", op cit.

¹³Iowa Census, 1915 and 1925.

¹⁴Interview with Mr. Juan Garcia, Des Moines, June, 1974.

¹⁵Interview with Mrs. Francisca Garcia, Des Moines, June, 1974.

¹⁶Letter Mr. Terrence Ambrose to Mr. Jorge F. Garcia, July 8, 1974.

¹⁷Interview with Mr. Lando Valadez, Des Moines, June, 1974.

¹⁸Ben Haller, Jr., "Refurbished Our Lady of Guadalupe Chapel", *Catholic Mirror*, October 14, 1971. Iowa Clipping File, *Des Moines Register and Tribune*.

Commission conducted the first study of Chicanos in the state. While the study was limited in time and scope, it raised many questions regarding the welfare of the Iowa Spanish Speaking in the areas of employment, housing, education, public accommodation, police relations and migrant conditions.¹⁹ This study, together with the growing number of Chicanos in the state has forced Anglo Iowans to recognize the existence of the Chicano in Iowa.

Several of the newer organizations such as the Spanish Speaking Center of Des Moines, the Muscatine Migrant Center in Muscatine, the Migrant Action Program in Mason City and various others in Davenport, Sioux City, Council Bluffs and Fort Madison are striving to serve the Spanish Speaking people in Iowa in employment, housing, health, education, law services and provide assistance in crisis situations.

Politically, Chicanos in the State have also joined together to seek legislation that will benefit the Spanish Speaking people. The Governor's Spanish Speaking Task Force is a result of coordinated lobbying by Chicanos in the state and is an example of the growing political consciousness of Chicanos and the growing respect of Iowa politicians for Spanish Speaking issues. More recently, the Alianza Latina Politica de Iowa/The Iowa Latino Political Alliance has been formed to unite the Spanish Speaking in Iowa as an allied non-profit political action group committed to improving the economic, social and political well-being of Iowa's Spanish Speaking population through the political process.

^{19A} *Donde Vamos Ahora* (Where are we going now): A Report of the problems of the Spanish Surnamed and migrant populations of Iowa. Prepared by the Iowa State Advisory Committee to the United States Commission on Civil Rights, September 1970.

DEMOGRAPHIC CHARACTERISTICS

Spanish Speaking Iowans were found to live in all but 20 counties in Iowa by the U.S. Census of 1970. Some of the counties where no Spanish Speaking were reported to live were visited and Spanish Speaking families were found. While not all counties were visited, the exact number missing were not recorded, but all ten counties visited proved to have Spanish Speaking who reported having lived there prior to 1970. These people, and others not recorded by the U.S. Census, were the basis from which an estimated 5 percent official undercount was acknowledged with estimates ranging to 20 percent. (18; P. 1)*

The Task Force, in attempting to ascertain the actual figure, did compile a list of 4,000 Spanish Speaking families living in Iowa. The actual number of

This brief review of the Chicano experience in Iowa has done three things. First, it has shown that Chicanos in Iowa are not and have not been a transient population. They have long-standing roots in this state, they are a stable population and they are growing. The 1970 Census recorded just under 18,000 Chicanos in Iowa. 30,000 is now a more realistic figure. Secondly, Chicanos have been and continue to be victims of a racist and economically exploitive system. Anglo Iowans have seen and continue to see Chicano Iowans as scab laborers rather than citizen material, migrant workers rather than permanent community folk, backward and dependent people rather than "ambitious" and "hard working", foreigners rather than Americans, Catholic rather than Protestant, "colored" rather than white, etc. Thus, when confronted with Spanish Speaking people, the Iowa political, economic, educational and social institutions continue to revert to this racist historical legacy. Finally, I have tried to show that despite the difficulty encountered by Chicano immigrants to Iowa, they have survived and their culture is still alive. The Spanish Speaking people have not assimilated to the degree that other immigrants to Iowa have. The Spanish language is the 2nd major language used in the State on an everyday basis. Chicano customs thrive in many cities of the state as Mexican baptisms, weddings, funerals, confirmations, compadrazgo's are all occasions for dances, fiestas, and soul searching. In all of this and more Chicanos continue to contribute to what in our time is called Iowa.

families living in Iowa remains a question which due to time and fiscal limitations we could not answer. We can however, by using the U.S. Census data and the number of Spanish Speaking students known to be enrolled in Iowa schools in 1969 and 1974, establish the Spanish Speaking population at 29,538. This figure, as indicated earlier, does include the many weaknesses of the U.S. Census. If we were to adjust the figure by the acknowledged undercount, the figure would be between 31,015 and 35,446. These figures do not include an estimated 3,000 Spanish Speaking migrants who come to Iowa every year, since the U.S. Census clearly pointed out their absence at the time the count was taken.

*In order to properly use these footnotes, it is necessary to refer to the bibliography. Each source in the bibliography is numbered. The first number of the footnote refers to the sequence of the source within the bibliography. The second number refers to the page number. So the above footnote comes from page one of the eighteenth source.

Table I. Distribution of Spanish Speaking Iowans By County — For 1970 and 1974.

	1970	PERCENT GROWTH	1974 POP'N	DISTRIBUTION PERCENT
Black Hawk	1172	-13.55	1013	3.4
Cerro Gordo	1176	6.17	1249	4.2
Des Moines	501	22.44	613	2.0
Lee	798	1.19	807	2.7
Linn	1338	22.79	1643	5.6
Muscatine	1143	142.17	2768	9.4
Polk	4092	37.38	5622	19.0
Pottawattamie	1038	97.36	2048	6.9
Scott	2720	22.56	3334	11.3
Woodbury	742	-15.0	631	2.1
TEN COUNTY TOTAL	14,720	34.0	19,728	66.8
Remaining 89 Counties	7,153	37.15	9,810	33.2
ALL TOTALS	21,873	35.0	29,538	100.0

Source: "Characteristics of the Population—Iowa", U.S. Department of Commerce, Bureau of The Census, Issued Feb. 1973.

The table of distribution of Spanish Speaking Iowans shows the highest concentrations of Spanish Speaking people in Polk County, 19.0 percent, Scott County with 11.3 percent and Muscatine County with 9.4 percent. The largest growth in the last four years was recorded in Muscatine, 142.17 percent followed by 97.3 percent in Pottawattamie County. Growth ranged between 1.19 percent to 37.38 percent in the remaining counties with increases. Two counties showed a loss. In Woodbury County the actual number of children in schools has dropped but all persons questioned seemed to believe that Spanish Speaking population has increased. The increase has been reported to include large numbers of young couples who now work at the beef packing companies in and around Sioux City. Unfortunately, our table does not include population growth. This limitation was made necessary by our attempts to use a solid base from which to make linear projections deemed empirically valid.

The visibility, of Spanish Speaking people in the ten counties, is directly related to their socio-economic conditions and the population's relative size in each county.

Relative to the county populations, we find Muscatine County with the highest proportion, 7.4 percent, of the total county population being Spanish Speaking. We find Cerro Gordo second with 2.5 per-

cent, Pottawattamie County third with 2.4 percent, Scott County fourth with 2.3 percent and all others ranging as low as .6 percent. Therefore, the importance of the group in terms of their influencing institutions and local governmental units would conceivably be directly related to this ranking order.

The degree by which existing programs and governmental units perceive the needs and importance of Spanish Speaking people is further influenced by the groups distribution by Congressional District.

In Congressional District I, we find 31.1 percent of Iowa's Spanish Speaking population, 23.7 percent in District IV and a combined total of 54.8 percent, leaving the 45.2 percent in the remaining districts. If the growth rate of the last four years remains unchanged, we may suspect that the combined Spanish Speaking population will exceed 31,000 by 1978 in Districts I, IV, and V. The remaining three Congressional Districts will record a relatively small growth unless the present trend changes.

Other factors that contribute to the visibility of Spanish Speaking Iowans are the activities and efforts of Spanish Speaking organizations. In all of the ten counties with large concentrations, Spanish Speaking people are organized in social and educational associations.

Table II. Distribution of Spanish Speaking Population Relative To Total Iowa Population;
Ten (10) County Breakdown.

	POPULATION		SPANISH SPEAKING		PERCENT OF TOTAL
	ACTUAL	POP'N %	ACTUAL	PERCENT	
Black Hawk	132,916	4.7	1013	3.4	.8
Cerro Gordo	49,335	1.74	1249	4.2	2.5
Des Moines	46,982	1.66	613	2.0	1.3
Lee	42,996	1.52	807	2.7	1.9
Linn	163,213	5.77	1643	5.6	1.0
Muscatine	37,181	1.31	2768	9.4	7.4
Polk	286,101	10.12	5622	19.0	2.0
Pottawattamie	86,991	3.08	2048	6.9	2.4
Scott	142,687	5.05	3334	11.3	2.3
Woodbury	103,052	3.64	631	2.1	.6
TEN COUNTY TOTAL	1,091,454	34.36	19,728	66.8	1.8
Remaining 89 counties	1,732,922	65.64	9810	33.2	.5
TOTAL	2,824,376	100.00	29,538	100.0	1.0

Source: U.S. Department of Commerce, Bureau of The Census, "Characteristics of The Population, Iowa, issued Feb. 73.

Table III. Distribution of Spanish Speaking Population
By Congressional District.

DISTRICT	ACTUAL	PERCENT
1	9195	31.1
2	2887	9.8
3	4027	13.6
4	7005	23.7
5	4412	14.9
6	2012	6.8
TOTAL	29,538	99.9

Most efforts in the past have been limited to providing educational scholarships and promoting social and recreational activities. Recently though, growing concern and involvement have caused most groups to expand their efforts. More and more organizations now seek to improve the well being of the total community and actively seek ways to do it. Organizations are now directly involving themselves by participating or feeding into planning and advisory bodies in their respective communities. Alianza Latina Politica De Iowa, with membership in all the Congressional Districts, marks the beginning of a statewide effort toward influencing the political structure. The following Spanish Speaking organizations are active in Iowa. Additional information on each group may be obtained from the Task Force members or staff.

Table IV. Spanish Speaking Organizations in Iowa.

NAME	ACTIVITY	CITY	AFFILIATION
League of United Latin American Citizens (LULAC)	Education Social	Ft Madison Davenport Des Moines	Statewide & National
Alianza Latina Politica de Iowa	Political	Statewide	Statewide
American G.I. Forum	Education Social	Davenport Des Moines	Statewide & National
Mexican Benefit Trust	Burial fund	Mason City	Local
La Raza Unida	Social Political	Mason City	Local
Mexican American Recreation Club	Recreation	Des Moines	Local
Latin American Recreation Club	Recreation	Des Moines	Local
Pan American Association	Cultural-Social	Des Moines	Local
Siouxland Spanish Speaking Society	Social Service	Sioux City	Local
Los Amigos	Social	Cedar Rapids	Local
Fraternity of Latin American Club	Social	Council Bluffs	Local

CULTURAL, RACIAL AND NATIVITY

Cultural Identity:

Spanish Speaking Iowans, in light of their multiple origins and history, display a diverse culture significantly different from that of the general population.

The cultural origins of Spanish Speaking people in Iowa can be traced mainly to Mexico but also to Puerto Rico, Cuba, Central and South America and even to the Iberian Peninsula. These origins, which trace to the same country, are subject to conceivable differences in light of the fact that immigrants come from different regions, from different socio-economic strata and from different times in history. It can safely be stated that the very cultural traits displayed by immigrants to Iowa were significantly different and identifiable to its national source.

One must recognize that the continuing influence on the original diverse culture has indeed been different. The bulk of Spanish Speaking Iowans have been concentrated at the lower socio-economic levels with few exceptions. Thus, some aspects of the existing Spanish Speaking culture is derived from behavior characteristics displayed by the lower socio-

economic status regardless of ethnic groups. Furthermore, the effects of social, racial and ethnic discrimination have further influenced that existing culture. We might add that socio-economic and political disadvantage may significantly alter customs to a large extent, especially in light of cultural values that conflict with those shared by the existing power structure.

The diverse cultural origins of Spanish Speaking Iowans, altered by class influence, is also subject to the same cultural influence as the majority population. Spanish Speaking people are subject to the same mass media, institutional demands and technological developments which influence the total American society. The result and obvious fact is that Spanish Speaking Iowans are first "Americans" and secondly identifiable by their cultural traits and country of origin.

One concludes that Spanish Speaking Iowans have a distinct culture that resembles the culture of their country of origin but with unique characteristics, although considerably different from that of the majority population.

Nativity and Parentage:

It is important to compare the distribution of foreign population to eradicate a popular misconception that prevails. To most Americans, the foreign

population remains those groups which are visibly different from the Anglo or Black American. In most cases the foreign population is considered to be Mexican or from other South American origins and becomes the usual basis for unequal treatment.

Table 5. Distribution of Foreign Born Iowans and Native Born Iowans of Foreign or Mixed Parentage.

	TOTAL FOREIGN STOCK		FOREIGN BORN		NATIVE OF FOREIGN PARENTS	
All Countries	100%	297,559	100%	40,217	100%	257,342
All Europe excluding Spain	86.9	258,414	73.4	29,447	89.0	228,967
U.S.S.R.	1.5	4,563	2.4	986	.01	3,577
All Asia excluding U.S.S.R.	2.0	5,978	7.1	2,880	.01	3,098
Canada	4.5	13,297	5.8	2,342	.04	10,955
All other Countries	2.9	8,654	5.2	2,083	.03	6,571
All non Spanish Speaking Countries	97.8	290,906	93.9	37,738	98.4	253,168
All Spanish Speaking Countries	2.2	6,653	6.1	2,479	1.6	4,173
North & Central American excluding Mexico & Canada	0.3	898	1.5	609	.1	288
Mexico	1.5	4,546	3.1	1,224	1.2	3,322
Spain	0.1	187	.1	59	.04	128
South America	0.3	1,022	1.4	597	.26	435

Source: "Characteristics of the Population—Iowa", U.S. Department of Commerce, Bureau of The Census. Issued Feb. 1973.

Using existing data from 1970 Census, Table I clearly shows that of the total foreign stock population living in Iowa, 290,906 or 97.8 percent were from non-Spanish Speaking countries compared to only 6,653 or 2.2 percent from all Spanish Speaking countries combined. Of the 297,559 foreign stock living in Iowa, one finds 86.9 percent are from Europe, excluding Spain, 1.5 percent from Russia and 2 percent from all other countries in Asia, 4.5 percent from Canada and 2.9 percent from other countries.

The Mexicans living in Iowa make up 1.5 percent of the total foreign stock population while all remaining Spanish Speaking nationalities are only .7 percent of the total foreign population living in Iowa. Therefore, it is evident that the foreign population living in Iowa is definitely not from Spanish Speaking countries nor those easily distinguishable by their brown or dark skin.

To further emphasize this point, let us look at persons of foreign or mixed parentage. One finds 98.4 percent or 253,168 born to parents native of non-Spanish Speaking countries and only 1.6 percent of 4,173 from Spanish Speaking countries. Although one finds that 79.6 percent of the 4,173 from foreign Spanish Speaking countries are from Mexico, it is still a small number when compared to the total mixed parentage. In fact, one finds more people of Russian born parents and Russian born descent than one finds persons of Mexican parents and Mexican born descent. Of Russian born parents we find 4,563 to 4,546 of Mexican born parents. Of Russian born Iowans, 3,577 to only 3,322 Mexican born. These figures are offered not to imply that Russian origin individuals are less loyal to our country but rather to stress beyond doubt that brown Iowans are in fact not foreigners, as implied by a common misconception.

Racial Identity:

Spanish Speaking people as a group cannot be characterized in terms of race. Furthermore, the translation of the word *Raza* carries with it a totally different meaning from that nineteenth century notion of race as used by anthropologists. To Spanish Speaking people in most Latin American countries, *Raza* is an all-inclusive term used to refer to all people. Using its anthropological application, one finds that usually Spanish Speaking Iowans are classified as Caucasians when the need arises in documents and considered Mexican or Mexican-Americans in a national sense by the majority group.

Historically, Spanish Speaking people have suffered about the same type of discrimination as Black Americans. Even the light-brown Spanish Speaking were excluded from high-class facilities, though a few

"White Spanish Speaking" might have been freely admitted if they were fluent in English. To some extent, the same type of scale holds true today in Iowa as applied to community acceptance of Spanish Speaking.

Once more, we must point out that Spanish Speaking people cannot be classified by color or racial stock since the range may vary considerably. One may easily find within one Spanish Speaking family, color from total "white" to total "black" and characteristics of a biological nature that may be found in all racial stocks. One may add that identification by color or race develops from the society in direct relation to the racist attitudes that prevail. Thus it is not uncommon to find that newcomers to this country first discover their racial characteristics here, since in their country of origin no reference to it is ever made.

SUMMARY OF CONCLUSIONS

Justice:

1. Municipal, County and State law enforcement agencies have failed to establish a positive rapport with most Spanish Speaking Iowans. They are viewed by most in a negative sense. Their contact with Spanish Speaking people is found to be limited to confrontation relationship.
2. The lack of Spanish Speaking ability of law enforcement personnel deprives the Spanish Speaking offenders of due process. Non-English speaking offenders are not advised of their rights as set forth by the *Miranda* decision. This sometimes results in undue harassment and injustice to Spanish Speaking residents.
3. Lack of sensitivity and understanding of cultural and ethnic characteristics displayed by law enforcement personnel subjects Spanish Speaking Iowans to additional scrutinizing and causes negative public relation effects.
4. Law enforcement agencies work closely with Immigration and Naturalization Officers in identifying and processing illegal aliens. This poses problems since brown Spanish Speaking Iowans are questioned in reference to legal status while the white people are not.
5. Immigration and Naturalization officers, while performing their duty in Iowa, apply the INS Laws mostly to Spanish Speaking in direct relation to the darkness of their skin.
6. Immigration and Naturalization officers in their enforcement of the law have been known to violate the constitutional rights of American citizens as well as legal residents of the state. Numerous cases have been reported where officers broke into homes disregarding the need for search warrants.
7. The court system, with Spanish Speaking lawyers or translators qualified or otherwise, presents a serious doubt that non-English speaking suspects receive the protection of the law to which they are entitled.

Education:

1. The Federal Elementary and Secondary Act through Title IV and VII have only contributed minimally toward the education of Spanish Speaking and migrant children in Iowa.
2. The State Legislators have not mandated the necessary statutes relating to education to ensure equal educational opportunity for all in Iowa.
3. The State Board of Education has, through its curriculum guidelines, acknowledged the need

for bilingual instruction but has no power to enforce them.

4. The State Department of Public Instruction has made no effort to insure that the best bilingual instruction develops through the use of limited Federal and State funds.
5. The local education agencies have made no efforts to ensure that Spanish Speaking Iowans receive the education tailored to their needs. The present education systems have failed to supply the education to Spanish Speaking students as guaranteed by the Civil Rights Act of 1964.
6. Present standardized tests and lack of sensitivity to the Spanish Speaking culture displayed by educators leads us to conclude that the Iowa Test of Basic Skills and other standardized diagnostic tests, when applied to Spanish Speaking students are discriminatory, unfair and detrimental to Spanish Speaking students.
7. A total lack of Spanish Speaking or Spanish origin teachers was found to exist in all school districts in the state. This lack may result in lack of culturally oriented programs for Spanish Speaking residents.
8. All state colleges, private colleges and universities were found to be serving more Spanish Speaking people from other countries than Spanish Speaking Iowans.
9. Almost all colleges, universities and junior colleges were found to not have a single Spanish Speaking Iowan within their administrative ranks. They were found to have an insignificant number of Spanish Speaking people employed of which most were newcomers to this country. Therefore, it is concluded that Affirmative Action and equal employment opportunity efforts are not directed at including Spanish Speaking Iowans.

Housing:

1. The State Health Department was found negligent in the proper enforcement of Migrant Housing Code of Iowa during 1974. This resulted in causing unnecessary friction and hostility to mount between migrant advocacy programs and growers. It is noted however that the Migrant Crisis of 1974 did prompt an improved performance, by inspectors and significantly improved housing conditions. Some housing conditions still remain below humanly acceptable levels and the enforcement of the Code by the Health Department is still impossible due to the many loopholes of the law.

2. A high proportion of Spanish Speaking Iowans were found to be renting. This fact and the reported incidents where people failed to qualify for Home Purchasing Loans indicates discrepancies in equal opportunity provided by financial institutions.
3. A consistent pattern was found to exist in all cities which included a high frequency of Spanish Speaking families living in the most deteriorated parts of cities.
4. Urban Renewal projects were found to have displaced a high proportion of Spanish Speaking families in different cities. Present Urban Renewal Projects are doing a poor job of informing Spanish Speaking residents of their rights which could lead to unfair treatment of Spanish Speaking residents affected.
5. The Urban Renewal Project in Fort Madison is presently rejected by most Spanish Speaking residents of the Spanish Village, a designated area to be replaced by a highway. All agencies presently involved have failed to foster credibility and acceptance by Spanish Speaking residents. The understanding of historical significance of the Village and the cultural characteristics displayed by the people affected seems to be absent or rejected by the agencies involved.
6. A significant number of Spanish Speaking residents were found to live in substandard homes and their awareness of existing welfare and housing assistance programs tends to support the fact that these programs are not communicating their services to the most needy residents.
7. Present federal housing low income projects are ignoring the needs of Spanish Speaking families in their design. Those Spanish Speaking people who need them are large families. All units are designed for small families and allow only for very few four bedroom units which are still too small in some cases.
8. The high rate of Spanish Speaking people that reported problems locating houses to rent and actual discrimination allegations are proof that discrimination practices exist and are in fact violations of the Civil Rights Act of 1964 but are seldom reported.

Health:

1. All existing health delivery systems either private or public were found to be totally geared at serving the general population. Only limited efforts were found where Spanish Speaking doc-

tors, nurses or other personnel are being utilized in improving services to Spanish Speaking people.

2. The migrant health programs were the only programs found to operate in Iowa where bilingual staff delivered services were always available.
3. The efforts made to ascertain the health needs of Spanish Speaking Iowans were limited though we conclude that non-English speaking people find it more difficult to obtain needed medical services in Iowa than may be the case for others.

Employment:

1. The Federal Unemployment Act and State Statutes excludes protection of migrants and other agricultural and domestic occupations. This exclusion is unfound and effectively denies migrants and other workers an equal protection of the law. Since Spanish Speaking people and other minorities are found to hold a majority of these excluded jobs in Iowa, the end result could be considered as a violation of the Civil Rights Act of 1964.
2. The Iowa State Legislation covering the Workmen's Compensation (Chapter 85) makes no provisions necessary if the Act is effectively applied to protect Spanish Speaking people or migrants in Iowa.
3. The Employment Security Commission has failed to comply with directives from Court Order resulting from Civil Action No. 2010-72 (*Western Division NAACP vs Brennan ET AL*), requiring expansion of all employment services to migrants.
4. The Employment Security Commission in its implementation of the Comprehensive Employment and Training Act has failed to adequately allow for services to migrants and other Spanish Speaking people in the state of Iowa.
5. The Employment Security Commission has failed to adequately serve Spanish Speaking people in Iowa.
6. The Employment Standards Division of the U.S. Department of Labor has failed with its present administrative structure, to monitor and seek prosecution for violations of the Fair Labor Standards Act and Farm Labor Registration Act.
7. The Internal Revenue Service Administration has failed to monitor or make any effort towards the enforcement of the Social Security Act as it relates to migrants employed in Iowa.

8. The following municipal governmental units

Burlington	Fort Madison
Cedar Rapids	Mason City
Council Bluffs	Muscatine
Davenport	Sioux City

Waterloo

failed to demonstrate that any efforts have in fact been made to comply with equal employment opportunity provisions set forth by the Equal Rights Act of 1964.

9. The state merit employment system in its present form has been considered a barrier for intentional and unintentional exclusion of Spanish Speaking employees.
10. The State and Municipal Merit Systems have not made Spanish Speaking ability a variable to be considered in the selection or grade of service delivery workers.

Social Services:

1. State Department of Social Services has failed to provide their wide range of programs to Spanish Speaking Citizens in Iowa due to:
 - A. Their lack of qualified Spanish Speaking people readily available in highly dense Spanish Speaking communities.
 - B. Their dependency on volunteers either called or brought by clients in order to provide services.

C. Staff discrimination practices presently displayed by delivery system. For example: In verifying migrant income, the verification of income by migrant employer is not accepted since he too is of Mexican descent. The agency seeks the grower's signature instead and is accepted, though the grower usually does not know how much migrants actually earn.

2. The State Department of Social Services in its implementation of the Food Stamp Program discriminates on the basis of color and ethnic origin by requiring additional documents for certification of Spanish Speaking individuals. The reason reported to be due to need to screen illegals. Since the over 90% of all aliens living in Iowa are in fact Whites from Western Europe, the possibility of having White illegals is greater than the possibility of having brown Spanish Speaking illegals.
3. The State Department of Social Services in preparing its Title XX State Plan of Social Services failed to comply with the HEW Regulations. See Section Four, P. 71. Spanish Speaking people were not included to provide input and no effort was made to inform this group as required by law.

Recreation:

1. Most Spanish Speaking people were found to not use or have knowledge of recreation programs sponsored by public or private agencies. This may suggest that no successful effort has been made by programs to adequately inform Spanish Speaking residents.

RECOMMENDATIONS FOR A COMMISSION

It has been clearly demonstrated by Spanish Speaking community needs, state agency needs, and by the general public that an agency with ultimate responsibility on Spanish Speaking Affairs is needed at the state level. Agency administrators may in fact be intending to extend services to all people but find themselves at a disadvantage without direct assistance toward successfully carrying out needed changes. Throughout the state, Spanish Speaking people clamour for services which are readily available to them but unknown to them. The general public, private business, and institution both public and private are in need of added understanding of the population not advanced by existing studies.

The finding and recommendations of the Governor's Spanish Speaking Task Force will serve only to the extent to which state government will act. All noted requests of and activities undertaken by the

Governor's Spanish Speaking Task Force during its existence points to a need which is readily obvious. At the present time, no agency has the ultimate responsibility for Spanish Speaking Affairs and the growing Spanish Speaking population has no single agency with which to identify. If the recommendations are to be carried out, the need exists for a department which will work with these agencies in planning and assisting them in implementing programs. To accomplish these goals, three functions need to be carried out:

- A. Coordination of existing agency efforts.
- B. Coordination and enlistment of Spanish Speaking support for agency efforts.
- C. Implementation of the most productive program possible, making full utilization of existing agencies.

With these functions in mind, it is recommended:

1. That the Governor and the General Assembly acknowledge and act to include the needs of the twenty-nine to thirty five thousand Spanish Speaking Iowans in the planning process of all public service units in Iowa by:
 - A. Recognizing the need to enact or amend bills cited by this report.
 - B. Recognizing most discrepancies or weaknesses in delivery systems have resulted from a clear need to communicate the services available.
 - C. Recognizing that Spanish Speaking input to state and local governmental units remains low.
 - D. Recognizing that the existence of the task force has opened the doors to government for Spanish Speaking Iowans and has provided valuable input to state Government.
2. That a Commission for Spanish Speaking people or that the Governor's Spanish Speaking Task Force have funding appropriated as long as necessary to ensure that the information to and from the Spanish Speaking community is disseminated. The function of the Commission or the Task Force shall be to:

- A. Assist departments of state government in planning toward improving services to the Spanish Speaking community.
- B. Disseminate information about state government to the Spanish Speaking communities in Iowa. This shall be accomplished by a periodic newsletter in Spanish and in English and by speaking at organization meetings.
- C. Conduct conferences or workshops thereby providing inservice to government employees aimed at increasing an understanding of Spanish Speaking community needs and cultural differences.
- D. Serve as a clearinghouse of all matters relating to Spanish Speaking people and migrants in Iowa.
- E. Evaluate existing programs and proposed legislation concerning their impact on Spanish Speaking Iowans.
- F. Serve as the ears and eyes of government for Spanish Speaking Iowans needs and concerns.
- G. Gather and maintain information on conditions of Spanish Speaking people in Iowa.
- H. Recommend needed departmental and legislative changes deemed appropriate to improve the conditions of Spanish Speaking Iowans.

RECOMMENDATIONS FOR JUSTICE

With regard to justice, the Governor's Spanish Speaking Task Force recommends:

1. That Chapter 622A Court Interpreter, Iowa Code be amended to require the services of interpreters at the time suspect is arraigned. Thereby non-English Spanish Speaking persons would be advised of their rights.
2. That state and local enforcement agencies take positive steps toward increasing the number of Spanish Speaking officers.
3. That state and local law enforcement agencies stay out of Immigration matters, or restrict

their involvement providing facilities for Immigration and Naturalization Officers.

4. That an Immigration Specialist be placed in the Attorney General's Office, to advise Illegal Aliens of their rights and assist their efforts toward legalizing their status, thereby providing a vehicle that eliminates complications.
5. That Municipal Law enforcement Departments implement an Affirmative Action plan aimed at improving their Community Relations with Spanish Speaking communities.
6. That Bilingual Offender Advocates be employed in cities in ten counties with large concentration of Spanish Speaking people.

RECOMMENDATIONS FOR EDUCATION

1. A Bilingual Education Act be enacted that will:
 - A. Recognize that there are significant numbers of children in Iowa with limited English-speaking fluency.
 - B. Recognize that most of these children have a cultural heritage which differs from that of the Anglo population.
 - C. Recognize the primary means by which a child learns is through the use of such child's language and cultural heritage.
 - D. Recognize significant numbers of children with limited English-speaking fluency have needs that can be met by the use of bilingual educational methods.
 - E. Recognize that in addition, children with limited English-speaking fluency benefit through the fullest utilization of multiple language and cultural resources.
 - F. Require that in a district where there are twenty (20) or more students with limited English-speaking fluency, a continuing bilingual-bicultural educational program be provided by the district. A "Bilingual-Bicultural Education Program" is defined as one in which two languages, one of which is English, are used as medium of instruction and which emphasizes activities designed to impart to students a knowledge of the history and culture associated with these languages.
 - G. Require that in a district where there are students with limited English-speaking fluency and the number of such students is less than twenty (20), a transitional program be provided by the district for those students. A "Transitional Bilingual Education Program" is defined as one in which two languages, one of which is English, are used as a medium of instruction which emphasizes improving English speaking skills so that the student may be assimilated into the regular monolingual English medium programs.
 - H. Require that a student removed from the regular classroom should spend at least 20% and not more than 50% of his/her total classroom time in the bilingual program.
 - I. Require that students enrolled in a program of bilingual-bicultural education and transitional bilingual education should be placed in classes with students of approximately the same age and be provided with instruction which is appropriate for his or her level of educational attainment.
 - J. Recommend that whenever possible, Anglo and other English-speaking children should be included in bilingual programs on a voluntary basis.
 - K. Require that any bilingual-bicultural programs be developed in consultation with parents of children with limited English-speaking fluency community resource people, consultants, teachers, and where applicable, secondary students.
 - L. Require that the State Department of Public Instruction monitor and provide technical assistance to all districts where one or more non-English speaking students are enrolled, aimed at, (1) promoting multi-cultural sensitivity in all people employed by the district, (2) insuring that all students are exposed to multi-cultural curriculum and (3) assisting school districts in program development and funding requests from federal or other sources deemed appropriate.
 - M. Require the Department of Public Instruction to hire bilingual personnel to monitor all programs where services rendered to districts involve bilingual programs.
 - N. Appropriate the necessary state funds to the Department of Public instruction to fund local Education Agency Bilingual Program efforts and adequately staff it's Urban Section or a newly created section dealing with Bilingual Education.
2. Prohibit the use of standardized tests which have not been validated for Spanish Speaking students.
3. Require that all children suspected of having subnormal intelligence be classified as such only after a review of each case is made by the Department of Public Instruction testing specialist. In all cases involving Spanish Speaking students, a bilingual testing specialist must review each case.
4. Require all school districts to set up a multicultural review committee, whose make up reflects the community it serves. Each school district should make every effort to include Spanish Speaking representation elected by the local Spanish Speaking organization if one exists.
5. Require that all area colleges and state universities provide five scholarships to be awarded annually to Spanish Speaking Iowans, one of which should be in the School of Law, Engineering or in Medicine.
6. Require that fifteen (15) of Iowa Tuition Grants be awarded annually to Spanish Speaking students.
7. Set up an Iowa Government Internship Program designed to give practical experience to Iowa Spanish Speaking students and increasing their participation in government public service at all levels.

RECOMMENDATIONS FOR HOUSING

With regard to housing, the Governor's Spanish Speaking Task Force recommends the following:

1. That Chapter 138 of the Iowa Code, regarding migrant housing be amended to ensure safe and sanitary housing for all migrants housed in Iowa, including those presently excluded from the Code. (Recommended amendments on page 87 of this report.)
2. That a bilingual housing and urban renewal specialist be employed and assigned to assist

Spanish Speaking persons and local housing authorities with urban renewal projects. Such an individual could also promote awareness in Spanish Speaking people of available housing programs in Iowa.

3. That a state appropriation be made to the Iowa Civil Rights Commission to promptly and effectively investigate housing discrimination cases as well as discriminatory practices by lending institutions.

RECOMMENDATIONS FOR HEALTH

With regard to health, the Governor's Spanish Speaking Task Force recommends:

1. That a state appropriation be made aimed at complementing federal funds now used by migrant programs thereby providing for the services of qualified doctors to serve those migrants now served by medical students.
2. That a state appropriation be made to provide for one bilingual migrant housing health inspector to assist the inspector presently assigned.
3. That the functions presently conducted by three departments for agricultural workers be com-

bined. Presently, the State Department of Health and the Iowa Employment Security Commission are charged with migrant housing inspection and the Bureau of Labor is charged with enforcement of OSHA and Child Labor legislation. Combining the three inspectors and expanding their functions would result in increased performance at no extra cost.

4. That a bilingual health specialist be employed to assist and advise health programs on ways to improve health delivery for the Spanish Speaking population.

RECOMMENDATIONS FOR EMPLOYMENT

With regard to employment, the Governor's Spanish Speaking Task Force recommends the following:

1. That Chapter 96 of the Iowa Code regarding the Iowa Employment Security Commission and chapters pertaining thereto be amended to assure that all persons employed in agriculture and domestic labor are provided unemployment benefits. To require each employer to provide written statements of amounts earned and periods of unemployment to employees at the time the employee is discharged from duties.
2. That every effort be made by Iowa's U.S. Congressmen and Senators toward extending coverage for domestic and agricultural labor in Federal statutes (26 U.S.C. 3301 (c) (1) and (k)).
3. That Chapter 85 of the Iowa Code and chapters pertaining to workmens compensation thereto

be amended to assure that bilingual workmens compensation specialists or legal advisors are readily available to assist persons wanting to obtain relief through this act. The role of the claim specialist or advisor should be to:

- A. Institute the claim.
- B. File the necessary forms.
- C. Arrange for a medical examination if needed.
- D. Search for precedents which will support the case.
- E. Dispute the insurance carriers contention.
- F. Cross-examine antagonistic witnesses.
- G. Protect the claimant.
- H. Obtain the best possible settlement.

4. That there be enacted a bill to include state coverage for safeguards presently under the Federal Farm Labor Contractor Registration Act as amended December 7, 1974. Such a bill

- should provide for state enforcement by the Bureau of Labor or the Iowa Employment Security Commission.
5. That there be enacted a bill to include coverage under the Federal Fair Labor Standards Act as amended in 1966 applicable to all without the present 500 man-day provision of the act. (Brief page 64 of this report.) The bill should provide for state enforcement under the Iowa Employment Security Commission or the Bureau of Labor.
 6. That the Iowa Employment Security Commission take corrective measures to assure that:
 - A. Bilingual personnel are employed in the ten counties with the largest concentration of Spanish Speaking people and that such personnel will be readily available to assist such people in need of employment services.
 - B. Employment information brochures and materials be made available in both Spanish and English in all county offices in the state.
 7. That the Department of Revenue pursuant to Chapters 421 and 422 of the Iowa Code investigate and take necessary measures to assure that migrant employee's income tax deductions are properly handled and reported.
 8. That the proper federal office charged with enforcement of the Social Security Act be contacted and requested to monitor or otherwise assure that social security deductions for migrant employee's are properly deducted and reported.
 9. That the state merit system make changes necessary to:
 - A. Include Spanish Speaking ability as an important factor in classification procedures for employees in any delivery system.
 - B. Have all merit examinations presently used validated for Spanish Speaking applicants, thereby assuring an equal opportunity will exist. Until such time that the tests are so validated, a Point Preference Approach may provide the same results.
 - C. Develop and implement an employment plan designed to increase the number of Spanish origin state employees at all levels in proportion to the population of the area served.
 10. That all county governments, and all city governments, especially the cities of Burlington, Fort Madison, Muscatine, Sioux City, Cedar Rapids, Council Bluffs, Davenport, Mason City, Waterloo, and Des Moines take the necessary steps to implement an Affirmative Action Employment Program designed to include Spanish Speaking persons within their employment structure.
 11. That Chapter 92 of the Iowa Code, regarding Child Labor, be amended to prohibit any person under twelve years of age to work in connection with migratory labor. No permit provisions other than by Commissioner upon order by a judge or juvenile court should be included.

RECOMMENDATIONS FOR SOCIAL SERVICES

With regard to Social Services, the Governor's Spanish Speaking Task Force recommends:

1. That Chapter 251 of the Iowa Code, Emergency Relief Administration, be amended to insure that a uniform and effective emergency relief program is implemented by all counties in Iowa. Such a plan should include:
 - A. Uniform guidelines.
 - B. Sufficient funds readily available for extreme or crisis situations.
 - C. Inter-county and statewide coordination.
2. That the state social services plan under Title XX be amended to include a statewide plan for delivery services to Spanish Speaking Iowans.

RECOMMENDATIONS FOR RECREATION

With regard to recreation, the Governor's Spanish Speaking Task Force recommends that:

1. Additional monies be requested from various funding so as to improve those parks and recrea-

3. That the State Department of Social Services investigate and take corrective measures to insure that:
 - A. Spanish Speaking employees are hired in the ten counties of Spanish Speaking concentration.
 - B. Allow such workers to be readily available to assist other counties.
 - C. The department does not have to rely on volunteers in order to serve Spanish Speaking people.
 - D. Assessment of eligibility is objective and require the same documents of all people regardless of race, sex, creed, or country of origin.

tion areas which serve the Spanish Speaking communities. Presently, many children and adults living in barrios in the larger cities depend upon facilities which are not in good condition. To implement these programs:

- A. Government at the local, county, and state levels should meet with members of the Chicano community to discuss what programs and facilities are available.
- B. Local schools should take a leading role in offering use of their recreation facilities to all wishing to do so.

- C. Programs in recreation be developed for the Spanish Speaking elderly. Of necessity, it is important to realize that they are the ones who have maintained the strongest cultural ties with their parent land. Programs, therefore, must take that into consideration when planning.

GENERAL RECOMMENDATIONS

That the Commission on Aging implement programs or contract to have programs implemented to meet the presently ignored needs in ten counties of Iowa.

That some private or public source, such as United Way or other charitable organization provide the necessary funds to carry out a program designed to:

1. Assist illegal aliens in preparing necessary forms toward legalizing their status. Especially those who by the nature of their particular case are given priority by the Immigration and Naturalization Service.
2. Advise illegal aliens and/or the families of their families of their rights or best possible manner to legalize their status.

That a Commission or Department be formed and appropriated the necessary funds to:

1. Coordinate, assist and cooperate with the efforts of state departments and agencies to implement

the needed changes cited by the Task Force Report.

2. Develop, coordinate and assist other public and private organizations toward improving their services to the Spanish Speaking people of Iowa.
3. Conduct a public education program designed to stimulate public awareness of existing governmental programs and the needs of the Spanish Speaking Iowans aimed at improving existing services.
4. Evaluate existing and proposed legislation and provide testimony before legislative committees prevent unintended detrimental results.
5. Serve as a clearing house for information of new developments in the Spanish Speaking community or in programs that serve this population, thereby maintaining a clear line of communication.
6. Provide Spanish Speaking organizations or agencies the technical assistance needed in preparing proposals to assure that programs for which federal money is available if requested.